

A N
A P P E A L

TO THE
Christian professing World ;

OR, THE
DOCTRINE

OF
THREE CO-EQUAL DIVINE PERSONS
IN THE GODHEAD,

EXAMINED and COMPARED with the WORD of TRUTH.

In various Arguments tending to prove

THAT THE FATHER IS THE ONLY TRUE GOD---THAT JESUS IS THE
ANOINTED AND ONLY BEGOTTEN SON OF GOD---AND THAT THE
HOLY-GHOST IS THE SPIRIT OF GOD.

LIKEWISE,

An ANSWER to an Anonymous Pamphlet,

ENTITLED,

What think ye of Christ ?

To which is added,

AN APPENDIX, CALLED A GLASS ;

In which may be viewed the ATHANASIAN and HUTCHINSONIAN
Trinitarians' SCHEME.

Together with a LETTER, addressed to

MR. HUNTINGTON,

(MINISTER OF THE GOSPEL, AT PROVIDENCE CHAPEL)

Requesting his Answer to this Publication.

BY SAMUEL MANSELL, K

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WALK, SNOW'S-FIELDS, BOROUGH, SOUTHWARK.

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A P P E A L

TO THE

COMMONS OF GREAT BRITAIN

IN PARLIAMENT ASSEMBLED

DOCTRINE



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ERRATA

Preface, Page 2, line 16, for *yet* read *yea*.

Same line, after *of*, add *my*.

Page 14, line 19, after *conceive*, add *of*.

— 48, line 4, instead of *that all are*, read *all that are*.

— 106, line 34, instead of *two equal natures*, read *an equality of nature*.

— 113, line 28 for *another divine person*, read *a divine person*.

— 119, line 6, for *as if be*, read *if be as*.

— 120, line 21, for *not did*, read *did not*.

— 127, line 11, for *diverted*, read *directed*.

— 130, line 31, read *thus*, instead of *this*.

— 137, line 19, for *idots* read *idols*.

— 153, after *world*, add *which*.

— 167, last line, for *spirits*, read *spirit*.

— 222, line 5, after *of*, add *equal*.

— 278, line 26, for *awake*, read *walk*.

— 296, line 21, for *persons*, read *person*.

— 326, lines 7, 8, omit the words *each person*, viz.

8 NO 65

LETTER

Mr. Huntington.

SIR,

AS I believe you to be a converted man and servant of God, but in confusion and error, as are also others respecting a Trinity of Co-equal Persons in the GODHEAD—and as you are perpetually confounding the judgments of the weak with that which is no where revealed in the scriptures—and by pronouncing hell and destruction against all such that deny or oppose your System of Confusion and Self-Contradiction, you frighten hundreds of simple souls, to make a profession of that which they cannot understand, nor can you explain it to them; but when you have confused yourself and bewildered their minds, you tell them it is a Divine Mystery—that none can understand, but they must believe it—and in order to keep them passive in your hands, and to pay implicit faith to what you say, your method is to call all who differ from you, graceless, empty fools; and men fallen into damnable errors—and declare all damned who live and die rejecting your Popish tenet of Three Co-equal Gods in one GODHEAD—though you have not one line of truth in all the Bible, as your authority for

so saying—and as you are continually representing me as a Deceiver—an Hypocrite,—an un-regenerate Man, and I know not what besides—when at the same time, you either belye the testimony of your own conscience, or else you do not know what I am—what I preach—or what I believe—but hearken, first to one, and then to another, and what they say of me, that is evil, so you represent me.—I therefore send you the following TREATISE, intreating you to read it through, or hear it read to you; by which you may see how I was brought to believe the Doctrine of the Trinity, as held by you, and others—what trouble and confusion of mind I have, at various times laboured under, respecting it; and how I was convinced it was not the Doctrine of God's Word—and whatever you may think of the Doctrines I at present believe, I am astonished to think how I could read the Bible, and not see things before, in the same light as I now do;—or how any child of God can read the Bible, and not see the confusion and error that men are in, respecting the Trinity—only remembering that while pride, prepossession, and superstition, reign in the heart, Truth cannot enter; and no man can receive any thing that is good, except it be given him of the FATHER of lights, from above, of whom cometh every good and perfect gift.

AND when you have read my TREATISE through, and compared it with the Word of God, and (impartially) judged it by the rule of truth, then appeal to God (if you can) that he beareth witness by his Word and Spirit, to your conscience, that what I have wrote, and here published is damnable heresy—and then write me an Answer, and publish it—and whatever errors you conceive me to be in, point them out to me, from the plain Word of God; and whatsoever error you, by the Word of God, and a plain, consistent chain of arguments drawn therefrom, convince my conscience of, I will, by God's assistance recant it in the

Pulpit

Pulpit or in writing; but as what I have here wrote, I at present, believe to be consistent with the Word and Will of God (except some misplaced word, that hath escaped my notice) and except I should be convinced to the contrary, I hope never to be afraid or ashamed to declare it; notwithstanding all the lies that are told of me—the ridicule and contempt I labour under—and the harsh sentences of condemnation uttered by men of all sorts, against me.—Paul has told us, If any will live godly, in CHRIST JESUS, (and not act as men-pleasers) they shall suffer persecution—And that the world will hate me—and that men will speak all manner of evil on me, falsely, for the sake of CHRIST—the Son, himself, hath told me; but, saith he, Rejoice, for great is your reward.

ALL this, with more also, I have learned by experience; and, through grace, I have been enabled to weather the storm thus far—and still believe, that I shall be more than conqueror, through him that hath loved me. And I would observe to you, Sir, to recollect what lies and contempt you yourself, have laboured under, when you first advanced your sentiments respecting the Law not being the Believer's Rule of Life—and the chief answers that you received from such that opposed you was, calling you an Antinomian—and ignorantly, or hypocritically, crying out the evil effects such a sentiment would have upon the minds of men;—and the abominable consequences that would follow of course, in all those who embraced such a licentious doctrine, as they were pleased to call it.—But did all their clamour and evil speaking, ever prove what they said, or convince your conscience that you were in that state they represented you in.—Or were their scurilous writings any ways calculated to edify, comfort, or establish any one that read them? No, Sir—Even so you calling me an Arian, a blasphemer, and crying out, All will be damned that believe as I do, proves nothing, except it be that you are a slanderer and persecutor, and an evil-speaker of me, and all that believe as I do.

It is one thing to answer the arguments of a man, by first stating them in a fair light, as they stand in the man's own writings—and then shew the emptiness and weakness thereof, if you can; and if they are false, prove them to be so, by the plain testimony of scripture.—But, if you cannot prove a man's arguments to be false, nor overthrow them, it would be no more than humility and honesty in you, to confess your opponent's arguments weighty—full to the point, and, in your judgment, consistent with the Word of God; so admit them for truth.—And, as I said before, it is one thing to answer a man's arguments, It is another thing to abuse his person, and strive to blacken his character, and prejudice all that you can against him, by holding him forth in a contemptuous light, to prevent all you can from either hearing him preach, or reading his writings, lest the confusion of your system should be discovered; or lest, people should hear, impartial, on both sides, and so prove all things, and hold fast that which is good. But this is not doing unto others as you would they should do unto you; or labouring in love and faithfulness, to convince a man of the error of his ways; or, in a spirit of meekness, endeavouring to restore such as you conceive to have erred in judgment;—and I have seen, Sir, ere now, in your controversial writings, your opponents held forth as tools of sport—playing with their words; and setting them forth in quite a different light from what their words meant—putting some curious quibble upon their expression; or making use of some droll, witty, or jesting reply to what they have advanced—which serves to make such who are partial to you, laugh,—and pleases the levity of the old man, and influences them to act in an unchristian manner;—and hypocrites and partial judges, who will not scruple to condemn that, which they are convinced is right; and, for a little human applause, justify that which their consciences tell them is wrong—so call evil, good—and good, evil. Such characters as these are always delighted with droll witty expressions, (which are
far

far more fit for the stage, or the romances of fools, than they are to be used in sacred controversy).—Curious jests suit the frothy spirits of men; but truth instructs their judgment and smites their conscience, and condemns them for their hypocritical actings, which is not pleasing to them; but a gracious simple soul, receives the truth in love, and finds it his shield and buckler, as well as his faithful admonisher and instructor.

WHAT sort of treatment I shall meet with from you, I cannot determine till your answer appears.—If you rail in reproachful speeches, against me, or hold me forth as an outcast and the filth of all things, instead of endeavouring to set me right, where you conceive me to be wrong—by taking up the arguments I have made use of in defence of the Doctrines I believe, and if you can, by the scriptures of truth, overthrow them—but if, instead of that, you call me a fool, an Arian, hypocrite, and what not, I hope I shall have patience given me to bear it; and not to render evil for evil; but follow the example of him, who when he was reviled, reviled not again; and when he suffered, he threatened not—but committed himself to him who judgeth righteously.—But if I shall discern that your answer is wrote in a spirit of simplicity, honesty, faithfulness, and love, intended for my good, and the good of others, however sharp the rebukes I hope I shall take it in good part, whether I conceive you right or wrong.—Reproofs of instruction, are the ways of life, and there is instruction that causes to err from the words of knowledge; and I would have you cautious of what you write—and for this one reason, among others: There is, I am persuaded, a number of professors that follow your ministry, are so wrapped up in your supposed infallibility, that whatever you say, is to them a decisive evidence that all whom you condemn, must, without all doubt, be wrong—and whatever you approve of, or whatever Doctrine you advance, it certainly must be right.

AND

And having at this time an opportunity, I desire publicly to acknowledge the kindness, which you and Mr. MASHARD shewed unto me, when I first came up to LONDON—And I appeal to God, that I can, and do, from a feeling of soul, forgive you both, all that you have said of me, or that I have suffered through you since—and whatever unbecoming expressions have, through haste or provocation, proceeded from my lips, I desire to acknowledge my faults—and remember the text, “Thou shalt forgive him,”—and I wish ever to love, honour, and respect you, as a child of God, and minister of his word, so far as I conceive you are of the truth; but do not at present, and I hope never shall, (like I am afraid many do) flatter your pride, fear your frowns, or regard your contempt, where truth is on my side. And I would further inform you, that, as far as the Lord shall give me insight into his word, and abilities to write, and support my soul in the work, I mean to oppose all that you shall write and publish, in behalf of the Trinity; or against the Doctrine of One God the FATHER, and One Lord JESUS CHRIST—and although I do not believe the HOLY SPIRIT to be another distinct person from the FATHER; yet I depend as much upon the operations of God's Grace in my soul, as you do—and also know what it is to feel and enjoy it;—but as I believe the Doctrine of Three Co-equal Persons in the GODHEAD, to be a Doctrine of Popish invention—and believing the Doctrine of One God the FATHER, and of the anointed man *Mediator*, to be the Doctrine of the Bible; therefore I mean to oppose your Mystery of Confusion—and also to defend the Truth of God.

I SAW, your late publication, called, *Light shining in Darknes*, &c.—in the Preface you have ingeniously set forth a man of the name of *Butler*, as a Bug-bear, to frighten all the simple in judgment to cleave close to your creed:—left, if they differ from you, they share the fate of that poor miserable

miserable man.—As to what the man believed—what he is, or was, matters nothing to me.—If Simon the forcerer, or Demas, or Judas come to a fearful end, after a profession of the Gospel, is the Gospel to be disesteemed because of them? No! Nor is error to be esteemed because good men have fallen into it, and the generality of the nation follow it.—Act honestly and openly; and where truth will not bear you out, confess, like an honest man, your mistakes.—I desire no further connection with you than this: As I believe both you and I have experienced that salvation, which is by Grace, through our LORD JESUS CHRIST, I could wish we were one in judgment, respecting the Doctrines thereof—that we may with one heart, and one mouth, glorify God, even the FATHER of our LORD JESUS CHRIST—and that we may lift up our voices together, proclaiming the everlasting Love and Mercy of God to his people, in his SON; and walk in love, as CHRIST hath loved us, and gave himself for us, an offering, and a sweet-smelling savour unto God. Whatever I am wrong in, I desire to be convinced of, and set right—and whatever you are wrong in, I desire you may be convinced of it, and brought to openly confess it—that we may be brought humble before the LORD, and made of one heart, in all things; and of one way—and as I have entered the field of controversy, I mean to stand in the strength of the LORD—and withstand till the sword of the spirit can be wrenched out of my hand, and the edge turned against myself—and if that can be done, I desire to yield, in love, to the truth—bow to its authority, and be ruled by its power and grace.

THEREFORE, if you have any thing more to say in behalf of your Trinity of Co-equal Persons or Gods—Come forth, as an honest man, with simple, plain arguments, founded upon divine truth, undisguised, and I will, God assisting me, give you to see that I have much more to say, in behalf of the Doctrines briefly hinted at in this *Treatise*—

for

for it cannot be supposed that I should write fully, or very correct upon a subject of this nature, in such a small *Treatise* as mine—especially considering that it was not above two or three months after my eyes were opened, to see things in the light I now do, before I began to write; being necessitated thereto by the clamor and false reports of men.—And it is probable, in some things I may be mistaken—or I may appear to write in one place, not exactly consistent with myself in others, for want of writing more fully upon each head; or having not expressed myself altogether proper—if you should see that to be the case, point it out to me, I am not too wise in my own eyes, to be taught, nor do I fancy myself too great to be reproved—whatever you may do—and remember Solomon's words, Rebuke a wise man, and he will love thee—Give instruction to a wise man, and he will yet be wiser—Teach a just man, and he will increase in learning.—*Prov. ix. 8, 9.*

AND I conclude my letter, with wishing *Grace, Mercy,* and *Peace*, to be multiplied among the Heirs of Promise, through the knowledge of GOD, and of JESUS our LORD.

Samuel Mansell,

8 NO 65

*Meeting-house Walk,
Snow's-Fields, Borough.*

PREFACE

A PREFACE.

TO THE READER.

WHETHER thou art an enemy, or a friend, I shall not stand to compliment thee; but inform thee my reasons for publishing the following work—it being a controversy respecting the DOCTRINE of the TRINITY. And be it known unto thee, and to all those whom it may concern—it is about eight years ago, last November, since the Father of Mercies and God of all comfort, first revealed salvation to my soul; in giving me the knowledge of the full, free, and everlasting remission of all my sins, through faith in his dear and well-beloved SON, JESUS CHRIST; who is the way, the truth, and the life; none came unto the Father, but by him.

It was not by any man's preaching, nor by reading any man's works, that God first delivered my soul; but, as I was sitting in my room, at work, in deep distress of soul, the LORD revealed his SON to me, in a vision; as suffering and dying for my sins! The particulars of the vision I shall not at present relate: but after the vision closed, I took a Bible out of a drawer, under my seat, and opened it, promiscuously, at the eighth chapter of the epistle to the *Romans*; and as I read the chapter through, God, by his holy spirit, gave me such a glorious view of the remission of all my sins, through the blood of CHRIST, and that I sensibly felt his creating power renew me, in the spirit of my mind; yet I felt every faculty of soul regenerated--and was sensibly delivered from a state of guilt, bondage, darkness, and distance from God, into a state of light, liberty, joy, and peace in the LORD: And I held sweet and free communion of soul with the FATHER and with the SON, by the holy spirit of God, within me, bearing witness with my spirit, that I was a child of God; predestinated to that blessed and glorious adoption, that I then felt and enjoyed. I had, for a month or two, such ravishing views of the glory and love of God, in CHRIST JESUS, to my soul, that I could no more doubt of my election of God--of my free pardon and justification, by free grace, through the redemption that is in CHRIST JESUS;

Jesus—that I was born of God, (a thing that I had been much distressed about,) and that I was an adopted heir of glory, and should be eternally glorified with CHRIST,—I say, I could no more doubt of these things, than I could doubt of my existence; and as to work, I did but little of that—my delight and employ was to praise and bless the God of all grace, for his unspeakable love towards me; while I felt my soul,—yearn in love towards him,—melt into godly sorrow and compunction—viewing what a base wretch I had been—sinning with an high hand against that God who loved me, with an unspeakable love! And, at times, I had such deep impressions upon my mind,—but more particularly in the vision of the sufferings and agonies of CHRIST—that it was more than I could well bear. And here I saw sin, in that hateful light, that I had never seen it before, in all the terrors of mind I had undergone; nor do I believe that any man can see sin in its exceeding sinful and hateful nature, but as viewed in the sufferings of CHRIST, for sin; and thus much respecting my deliverance of soul, after about four years and a half distress of mind, more or less; but not constant till the three, or four last months,—but as to what trials and temptations, or helps and encouragements I met with, before my deliverance; or, the particulars of my experience,

perience, since deliverance, I cannot at this time relate; because it would swell my book full as large again as what it is; but as many who know nothing of me, are told I never knew what deliverance of soul was, I thought good to relate thus much. But if I shall see it needful, and the LORD shall enable me, I will publish a full account of the LORD's dealings with me, both in grace and providence, but I can determine nothing further of that, at present—the former deliverance of soul, with much more I experienced before I knew any thing respecting any man's sentiments—nor did I know there was a person upon earth, that felt, or knew the same as I did, till I got acquainted with a man of the name of *Thomas Gittens*; a man that died triumphant in the LORD, a few months after I left the town of *Salop*, (as I was informed in a letter;) so that at my first deliverance, I heard nothing about a Trinity, nor about *Arians*—nor respecting any other sects, save the *Arminians*, the *Baptists*, and the *Independents*, so called; at which last place, I generally went to hear; but as the preacher seldom touched upon controversial matters, I heard nothing very particular from the pulpit, respecting the different persuasions of men; but his smooth way of preaching, and my ignorance in hearing, robbed me of that sweet enjoyment of soul, which I, at my first deliverance

deliverance, was favoured with; so that I broke up that kind of heavenly house-keeping, which I at first began with—and knew but little of the feast of fat things, for about two years and a half—and this I was taught to beleive, was a life of faith; but such a life of faith, I never desire to live no more—for I got a wretched backslider in heart from God; and most that I could do, was to prattle about past enjoyments; while little but leanness and stupor of soul was felt within; or else to hang my harp upon the willow, and mourn my Babylonian state.

BUT still, not forsaken of my God, and passing over all that happened in that time, I was at length led to hear a man, in the establishment, who I hope is a gracious man;—and this man was preaching perpetually against a people which he called *Arians*—which he represented as most awful blasphemers; and a people, that denied the SON of GOD, and the HOLY GHOST; which so enraged my mind, that I would fain have destroyed the whole of them—though I knew nothing what their principles were; nor do I know to this day; but as the man was constantly inveighing against them, I was moved to speak against that which I knew nothing of—just the same as hundreds are condemning me, as a blasphemer, and the doctrine I preach as damnable error!

error ! when they know no more what my doctrine is than I did of their's—but, like me, speak against those things, they understand not—neither do one half of them know what they themselves believe.

BUT, to return : This said man that I went to hear, was a very strenuous advocate for the Trinity ; and while he would be zealously vindicating the said doctrine, he would so confuse my mind that I could not tell what he said, nor what he meant, nor what to believe ;—and when I attempted praying unto the LORD, to instruct me, I had, through the recollections of his words, Three imaginary deities before the eyes of my mind—The GODHEAD of the FATHER—the GODHEAD of the SON—and the GODHEAD and PERSONALITY of the HOLY GHOST. Here I should have THREE GODHEADS ; but which to pray to, I could not tell.—All in confusion ; and being repeatedly told, if I did not honour the SON as equally GOD with the FATHER and HOLY GHOST, I dishonoured the FATHER in so doing. This would make me tremble, lest I should not pray as much to the SON as to the FATHER ; and in the midst of my hurry and confusion, I would sometimes rise from my knees, and never pray to the HOLY GHOST.—At another time I would strive, (though with great fear and shame),

shame), to pray to the HOLY GHOST first ;—Then
 it would be impressed on my mind, that I disho-
 noured the FATHER and SON ; Then I would
 pray to the FATHER—then to the SON—then
 strive to pray to them, altogether ;—and always
 in confusion, striving to pray to GOD to instruct
 me how to honour the Three, equally alike,
 without the least distinction ;—but it never en-
 tered my mind to ask the LORD to convince me,
 whether there was Three Co-equal Persons, to
 equally honour ? No ;—the names divine Mys-
 tery, glorious Mystery, and the damnable error
 that men were in, by denying the grand and
 glorious Mystery of the Trinity, and some more
 such phrases, had frightened me into the belief
 of a Trinity ; that I conceived no man could be
 saved, that denied it—though there is not one
 text in the Bible, that saith any such thing. In
 that confusion I went on for some time ; till at
 last, to the best of my remembrance, I used to
 pray to the FATHER in the name of the SON ; and
 sometimes for, and sometimes to the HOLY GHOST
 —supposing them Three Divine Distinct Persons,
 though I knew not what I meant, by so praying,
 I well knew what I wanted—and that was, to feel
 that sweet peace and communion of soul with
 GOD, I had felt ; and to feel the precious and
 powerful operations of the spirit of grace in my
 soul as I had done in time past ; which, after I
 was

was relieved from the backsliding, stupid state I had been in, I did, in a measure, feel the same precious peace and comfort of soul as at the first—but not to the same degree; but I still remained a notional Trinitarian, not a practical one: by which, I mean, I held there was Three Divine Persons; but did not, as before, strive to pray first to one, and then to another, in order to honour them all with equal honour—No; I did as most Trinitarians do: (*i. e.*) Say one thing, and do another;—for they talk about a Trinity of Co-equal Persons—but never honour them equally, either in their preaching, or in their prayers;—for they do not pray to the one person as much they do to another; and they preach the FATHER, the just GOD—and the SON, they preach, died to satisfy GOD the FATHER—which if set forth in a scriptural light, is true. For the FATHER is the only just and holy, jealous JEHOVAH; and the SON of GOD is the mediator who died for us, the just for the unjust, to bring us to GOD. But this is not One Divine Person suffering the wrath of another; (but more of this in its place.)

WELL, having shewn thee how I was first brought to hold the DOCTRINE of a TRINITY—and what effect it had at that time upon my soul; which now, among other things, stands upon record

cord in my mind, a testimony against the Doctrines of the Trinity, as it is generally taught by men; for I know God was the author of that peace and comfort that I enjoyed with him in my soul—and that he was not the author of that confusion the man led my mind into, by his Trinity of Gods and Godheads. But I have reasons to believe the people he inveighed so against, are such as deny salvation to be of grace, by our LORD JESUS CHRIST; and if so, they must perish, if they die in that state—for there is salvation in none other—neither is there any other name under Heaven given among men, whereby we can be saved.—(Acts 4, xii.) And except a man be born again, he cannot see the kingdom of God.—(John 3, iii.) But, to further inform thee, after I had gone on in a profession of religion, for about four years and an half—sometimes happy in the enjoyment of God, and sometimes labouring under affliction of body, and sore distress of mind,—flowing chiefly from the temptation of the Devil—and a sensible distance in my soul from God; little or no feeling nearness, in prayer, towards him—but the vain frothy spirit,—which by nature and corruption,—I am full of, would, at times, so carry me away, that I was ready to conclude I should fall back into all my former vain ways of life; but the LORD was pleased to protect me; and either by afflictions,

or the sanctifying, humbling operations of his grace and mercy in my soul, he mortified and subdued the corruption of my nature; and revived his gracious work within me—and with much intreaty, I began to speak in public, and give exhortations in houses, licensed for that purpose; till at length I was brought to preach in a public Meeting-house, in the Town of *Salop*;—to a people called *Baptists*; but these people and I, could not very well agree. First about the law, a rule of life to Believers; and some could not bear to hear so much about the assurance of salvation, and the powerful application of it to the conscience—and the enjoyments of it in the heart: they wanted to be bolstered up in their doubts, as true signs of an humble spirit;—and their good wishes and desires, (by them, so called,) were to be set up as the sure marks and true tokens of a gracious soul. But, as to the mercy of God, and the finished salvation of CHRIST, this they were strangers to, I am afraid: and therefore we could by no means agree.—But there were some among them that loved to hear of a finished salvation, by CHRIST; and the everlasting love and mercy of God in CHRIST JESUS, towards his people, constantly affirmed and set forth.—*Titus* 3d chapter. These and I, could agree very well: but the chief things, those that

that were my enemies could lay to my charge, were, that my language was bad, and I often used awkward expressions; and was so conceited and obstinate, that I would not be instructed with *Birket* and *Henry's* Expositions and Commentaries on the Bible. But I insisted upon reading and searching the scriptures; and I often put a sense upon a text, or explained it, quite contrary to these great and learned men—and then I was condemned as an erroneous teacher; because I erred from the way of the wisdom of men, and despised the usurped authority of Commentators, put in the place of the word of God. Nay, when I first preached respecting the law not being the rule of life, to believers, the whole professing part of the town seemed in an uproar—railing, back-biting, and condemning me; but the Lord supported me, and bore me above it all: but after having gone on some time in that way, and seeing no good effect my ministry had upon them, I begged of the Lord to deliver me from them, or else to convert them to the knowledge of the truth.—But as no deliverance came; and having received money and clothes of them, I knew not what to do—I could not say I would not preach to them; but was in hopes, some day or other, they would shut the doors against me: but as there were some ruling men in the Church for me, that was not done.

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At length I had an invitation to come to Birmingham; having been there once before, to preach for Mr. *Bradford*, as an assistant to Mr. *Cash*; while Mr. *Bradford* went to London. Accordingly, I went to Birmingham; and Mr. *Huntington* having been there the week before, he left word for me to follow him to London. This was done in consequence of a letter I sent to Mr. *Huntington*, previous to coming there, and with much intreaty of some of Mr. *Bradford's* people, I came—but with no design of staying above four or five days;—for my intentions were to return to Birmingham—as I had promised the people—and stay there for a week or nine days, and then go back to Salop—hoping by that time, the *Baptists* might have got a preacher they would like better than me; and my intention was to work for my living, entirely, as I had done in part, all the while; and I thought to preach to a poor people, freely, in a country place, called the Lyth Hill—that was my device. But the will of the LORD was quite different;—for when I came to London, I was appointed to preach in the Meeting-house in *Webb Street*—by the conjoint agreement of Mr. *Mesnard*, Ship-wright, Dock Head, and Mr. *Huntington*; who behaved with great kindness and love towards me, at the first; till after I had—by their advice—sent for my wife and family to town, and then Mr. *Huntington*, (as I have been informed), through
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the lying insinuations of a person, named *Thomas Smith*, of Woolwich—and a letter wrote by *Wheeler*—respecting what I said, (or rather what he said I should say) upon the sixth of *Hebrews*, was prejudiced against me; and continues to represent me as a graceless man to this day;—but I defy him, either by his own experience, or the authority of the word of God, to prove me a graceless man; or destitute of the salvation which is by JESUS CHRIST—or that God hath not sent me to preach the gospel of his grace; but God hath rewarded both *Smith* and *Wheeler* for their works. Those who sow strife and discord among brethren, are an abomination to the Lord—and he will make them know it one day or other. But notwithstanding all that was said, Mr. *Mesnard* continued his kindness towards me, as at the first; though I could see him often much shaken in his judgment concerning me, and wavering in his mind; and every misplaced word that dropped from my lips—or, when at times, through distress of mind, I was in confusion in the pulpit, all was set down as an omen. If he dreamed in the night, through restless thoughts, it was all something against me.

About this time there came out a book, called, "FORTY STRIPES FOR SATAN, SAVE NONE; or, *The Devil beaten with Rods*;" published

against a doctrine called *Sebellianism*. This was a thing I never had heard about, before I came to London;—nor did I know what it meant; but reading the aforesaid book, it brought on all my old confusion and distress about the Trinity; and the Personalities in the Godhead—but as to the DOCTRINE of the TRINITY, I could understand nothing about it. One time in the pulpit, I quoted the two following passages: In Him dwelleth all the fullness of the GODHEAD bodily;—and GOD was in CHRIST, reconciling the world unto himself, &c. From which I asserted, the whole of the GODHEAD, certainly must dwell in CHRIST. Mr. *Mesnard* opposed me;—and from what he said, I supposed myself wrong—so confessed my mistake; but still remained in the same confusion, as before, about Distinct Personalities in the GODHEAD. If I strove to speak of them, or conceive them in my mind, I either conceived of them to be Three-Distinct Substances, existing in Three Separate Forms; or else I viewed God, in a confused way, as One Substance, without any distinction at all;—so that I cannot compare the views I then formed of God, to any thing that so much represents it, as the views we have of the sun, when appearing in a pool of troubled water—which, through the shaking of the waves, seems first like one thing, and then another. So were my views of God tost about from one thought

to another, but never settled concerning the PERSONALITIES of the GODHEAD; yet, all the while believing there was Three Persons—and conceived it to be a wretched error to deny it;—and what with confusion of mind about the Trinity,—the continual persecutions of professors—and the lies they raised and reported concerning me—some declaring God had revealed it to them, that I was an hypocrite—This, with the temptations of the Devil, almost distracted me—And I thought I should, one day or other, put an end to my own existence—thinking what they said was true;—and sometimes the temptations were so strong that I fancied myself cutting my own throat—though I had neither knife or razor near me—and one day my mind was thrown into such confusion that I expected to go mad every minute—or be deprived of my reason, like Nebuchadnezzar:—and as to praying, I could not pray; my mind was in such confusion I knew not who to pray to! What would I have given could I but have left off preaching and gone back to Salop, but I was hemmed in here, as I was there—I could not tell what to do, nor which way to act: I was afraid I preached lies about the Trinity; yet, was obliged to say something about it; because men were crying out I was a *Sebellian*—whereas, I could not tell what I was, nor could they, any more than myself—but one day

day it was strongly impressed upon my mind, that Mr. *Huntington*, and some of his connections were gathered together, praying to God to manifest to all, that I was an hypocrite—that professors might see it, and shun me. How true this is, Mr. *Huntington's* conscience can tell, better than I can; but I began to feel bitter enmity rise in my mind, which I feared was the black marks of reprobation, to feel malice of heart arise against a man, who I was compelled to believe, was one that God had loved, with an everlasting love, made me tremble and strive and pray against it. The enmity of King Saul against David, was, I thought, just like mine; and every fresh report would add fuel to the fire;—but I must stop, without going through the whole of it. One day, as I was walking in my room, not knowing what to do, nor which path to take—and ready to curse the day I ever saw London, or heard of the name of people with whom I was connected—I found a sweet contrition of soul, and earnestness of spirit within me, towards God: I threw myself on my knees, and poured out the sorrows of my soul before the LORD—and uttered the following words with great earnestness of mind.—“Lord confound their tongues.”—(*Psal.* 55, ix.) These words I uttered from the bottom of my heart, and felt a sweet confidence of soul; they “entered the
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ears of the LORD of Hosts." (*James 5, iv.*) And now the LORD gave me free refreshing comforts of soul, and strength to stand up in the face of all my enemies; so that I feared none of them; and about three quarters of an hour after I had put up the aforesaid prayer to the LORD, I went out—and met with *Thomas Smith*, who had been reporting various falsehoods at Radington; but was then returning home; from whose lips, the LORD shewed me, he had answered my prayer—for the LORD had confounded their tongues—Yet all pretending to great revelations from God;—for there were many that did bear false witness against me; "But their witness did not agree together."—(*Mark 14, lix.*) But most cried, he is guilty of death. Thus much for what I suffered, through the instrumentality of *Thomas Smith*, *Mr. Huntington*, and others in their connections, together with the book called, "FORTY STRIPES FOR SATAN, SAVE NONE." And I can now see the sore travel of my soul, described, in the 142d and 143d *Psalms*; and I saw, clearly, why God permitted them thus to use me, *viz.* That I might not place my confidence in man; and to prepare me for those trials I had, and have yet to go through. I now experienced a good deal of peace and comfort of soul; and felt resignation to the will of God; persuaded all things worked together for good, to them that love God; and

to me, who was one called according to his own purpose and grace : But this did not last long, before a fresh trial came on. For one day as I was reading and meditating upon the word of God, these scriptures came with power to my mind—
 “My FATHER is greater than I.”—As the FATHER hath life in himself, so hath he given to the SON to have life in himself.” To the first, I replied, Yes, the FATHER is greater than the human nature of the SON; but not greater than his divine nature : This was an empty quibble that I had heard from the mouths of men—but now it was of no use to me, for the text returned home upon me—“My FATHER is greater than I.”—And this question was put to me,—Who giveth life to the living God? None, replied I. The text saith, “As the FATHER hath life in himself, so hath he given to the SON to have life in himself.—My FATHER is greater than I,—My FATHER is greater than all; and I live by the FATHER,” saith the SON. Bless me, thought I, surely the FATHER is greater than the SON.—That is *Arianism*, replied something like a voice within me. If you believe that, men will call you a blasphemer, and pronounce you damned at once! And that is all your enemies want. Well, what with the force of scripture upon one hand,—the fear of man, and fear of being deceived on the other—I knew not what

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to do: I prayed to God to keep me from the temptation, (which I supposed it to be,) not to believe the SON to be equal to the FATHER; and quoted scripture to support my mind against the scripture which continually worked in my mind; so that as one text would come, "My FATHER is greater than I."—To oppose that, I would quote, "He thought it not robbery to be equal with God." But *John* 10, xxix. would overthrow that, and all else. "My FATHER is greater than all."—But without taking notice of every particular, let it suffice to say, I preached against it—prayed against it—and pleaded scripture against scripture, for fear of believing that the SON was not equal, in every perfection of the divine nature, to the FATHER, but all to no use—I was constrained to believe the FATHER was greater, some way or other, than the SON; and that the SON was dependant upon the FATHER, and lived by him—and the FATHER taught the SON; and commanded the SON what he should say, and what he should speak: The SON can do nothing of himself—"I, of mine own self, can do nothing." Thus the scriptures would bend themselves against me, and I fell under them; but no clear insight how to preach that the SON was not equal to the FATHER; nor could I tell what to say—and when in the pulpit, if I attempted to quote some text out of *Isaiah*, or any other

part of the word of God, to prove that the SON must be equal to the FATHER—there would come three or four to prove the contrary, and throw me into confusion; so that I was determined not to read the scriptures, lest I should pervert them and corrupt their meaning—and some weeks, I do not conceive I read one chapter, in the Bible through; but this signified nothing—I was obliged to hear their voice, go where I would; and after I had been in this way for six or seven weeks, or thereabouts,—as I was sitting down in the room, much perplexed in my thoughts, this question was impressed upon my mind—Does the name SON of GOD apply to the human nature of CHRIST, or to divine nature?—or words to that effect. This was a thing that never entered my mind before—and with that, I went on my knees in prayer to GOD, to guide me right—and then took the bible, and began to read, and search it diligently. The next day, or day following, such a glorious light shone into my soul, with a vast quantity of scriptures, which gave me a clear conviction that there was no such thing as generation, or birth of GODHEAD, or divine nature; but the SON of GOD was the holy child JESUS—born of *Mary*, but not a divine person, as the SON of GOD. Yet I held this notion, that there was a Trinity of Divine Persons; but, that the SON was neither of those persons—but as the person

person called the WORD of GOD, was said to be in the beginning with GOD, and was called GOD, and all things were said to be made by him—and that this person called the WORD of GOD, was made flesh, and dwelt among us,—I conceived that the person called the WORD of GOD was a divine person; and the names FATHER, WORD, and HOLY GHOST,—(1. *John* 5, vii.)—were Three official names; and each person was eternal and self-existent—and the name SON of GOD and SON of MAN, applied to one and the same nature of CHRIST; which they evidently do—and that is to him as MAN, even the MAN CHRIST JESUS—the SON of the one living, and only true GOD. And after I was thus convinced, that the SON of GOD meant the manhood of CHRIST, I soon said something about it in the pulpit—at which Mr. *Mesnard*, as well as others, left the Meeting—and now the storm of persecution rose higher than before—but did not so much affect me as the other, though I often found myself sorely provoked by the falsehoods that one or other reported about me, which made it bad for me, and worse for those that staid to hear me. When I first advanced the Doctrine of Three Self-existent Persons, and that the SON was the human nature of CHRIST—for I then held, as Trinitarians do—that CHRIST was a complex Person, GOD and MAN, making

one CHRIST; which I now see is false—for there is but One GOD and One CHRIST—and CHRIST is the SON, and the CHRIST of that One GOD; therefore, GOD and MAN do not make one CHRIST—because CHRIST is a Distinct Person from GOD. I say, when I first advanced the Doctrine of Three Self-existent Persons, and denied the Doctrines of eternal Sonship, and generation of divine nature, there was a book called, *Horæ Solitariae*, put into my hands; and after I had read some time in it, I became a wonderful admirer of it—not for the depth of experience that the author appeared to have of divine things, No: I ever viewed him shallow in experience;—nor was it that I conceived he agreed with me in all things, No: But, for the greatness of his learning, and the explanations that he gave of several names of GOD, which I can now see some of them to be false—particularly, his construction put upon the name *Alehim*; but through the reading of this book, I was led to prate away at a great pace, about a Trinity; and that book was the means of leading my mind into great confusion, though I did not then see the confusion I was in. But here I would take notice of a palpable falsehood that is circulated about the town and country, respecting me, viz. That I should, first, say, that GOD revealed the DOCTRINE of a TRINITY to me in a vision, which is false;—

false;—and now they say, that I declare I got
 it from reading *Horæ Solitariae*—which is ano-
 ther falsehood—for I got it in Shrewsbury, be-
 fore I had either seen or heard of *Horæ Solitariae*
 —but that which I often asserted in the pulpit—
 and will still assert—that God shewed me, as clear
 as day-light, is this : That there is no such thing
 as One Divine Person begetting another Divine
 Person, spoken of in the Word of God, and as
 I was then a bigoted Trinitarian, when speaking
 against the generation and birth of GODHEAD;
 and calling the Doctrine of Eternal Generation,
 eternal nonsense; I have said, often, that God
 shewed me that there was no such thing as One
 Divine Person being the FATHER of another; or
 One Divine Person proceeding out of another, as
 to personal existence—I added that each person was
 self-existent and underived; which was wording
 myself wrong; for God shewed me nothing res-
 pecting a Trinity, any further than this, That JESUS
 CHRIST the SON was not a Divine Person; and
 that there was no such blasphemous nonsense as
 derived and underived, superior and inferior,
 dependent and independent Divinity,—which
 were the things my soul had been so troubled
 about; nor was I convinced that there was not
 a Trinity of Co-equal Persons, till about seven or
 eight weeks before I publicly declared myself
 mistaken

mistaken respecting the Doctrine—and I then, in a measure, informed the congregation how I was convinced there was no such thing as a Trinity; which was as follows: Having collected and composed a number of Hymns, for public worship, the language of which was directed unto God, instead of the people; and as I was writing a preface to them, and pleading as strenuously for a Trinity, as any man could do—and paraphrasing upon *Numb. 6*, xxiv. xxv. xxvi. (a very favourite part of scripture with me) to prove my Doctrine of Three Self-existent Persons; but if that part of holy writ proves any thing in behalf of Three Distinct Persons in the GODHEAD, it proves too much; for if the thrice mentioning of the name JEHOVAH proves Three Distinct Persons, it also proves Three Distinct JEHOVAHS—but the scriptures declare there is but one JEHOVAH, and none other but HE. But, as I was paraphrasing upon the before-mentioned scripture, and quoting *Isaiah 45*, xxi. xxii. verses, to prove the Distinct Personality and GODHEAD of CHRIST,—comparing it with the 14th verse of the first chapter of *John*, and with 1. *John 5*, vii. and the xxvth verse of the 6th of *Numbers*, the confused notions which I held of a Trinity were rased from my mind in a moment; for as I quoted *Isaiah*, A just GOD and a SAVIOUR, there is none besides me—Look unto me, and be ye saved, all the

the ends of the earth, for I am God—and there is none else. The passages were impressed home on my mind: I am God, and there is none else.—I am God, there is none besides me; then followed, Ye are even my witnesses. Is there a God besides me? Yea, there is no God—I know not any.—(*Isaiah* 44, viii.) Then I replied to myself—If he knew not any other besides himself, I am persuaded I should know of none other.—But who can the text be speaking of? It appeared always to me, to be speaking of the Divine Nature of CHRIST; as a Divine Person, Distinct from the FATHER; but not to the exclusion of the FATHER and HOLY GHOST; as I was making use of that foolish, empty, human quibble, which men put upon the above text with others, to support their popish notions of Three Divine Distinct Persons in the GODHEAD, viz. When they meet with passages that speak so plainly of the Unity of the Divine Being, such as the only true God—there is One God the FATHER—One God, and none other but he; or, as in *Isaiah* 45, Where the one eternal JEHOVAH speaking, saith, “I am JEHOVAH, and there is none else—there is no God besides me,” verse 5th. For, thus saith the LORD that created the heavens, God himself—“I am JEHOVAH, and there is none else,—verse 18th.—There is no God else, besides me, a just God and a SAVIOUR.” There

is none else then, they say, but not to the exclusion of the other Two Persons, though the speaker in the above texts excludes all others; and so I found it; for as I was saying, but not to the exclusion of the FATHER and HOLY GHOST, the texts came,—“I am God, and there is none else—a just God and a SAVIOUR, and there is none besides me.”—Ye are my witnesses—Is there a God besides me?—I know not of any.” Then followed, The only wise God our SAVIOUR; —*Jude 25.*—Away went the Trinity from my mind, and is never come back to this day; nor do I believe it ever will—but I then threw down the book and walked out of doors: After I had walked about awhile, I came in again, and sat down and took up a volume of Doctor Gill’s *Body of Divinity*; and when I had found that part where he was speaking upon the Trinity, began to read, thinking to meet with something that might comfort me, respecting the Trinity; and support my mind against the temptation, (as I supposed it to be a temptation) under which I laboured;—but observe, I did not believe, nor had not done for about two years, in such a Trinity as the Doctor has set forth—for I then did, and do yet, look upon the Doctrine he hath taught, respecting a Trinity, to be nonsense and blasphemy;—and what he hath taught respecting the Sonship and eternal Generation of the

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the SON of GOD, as a Divine Person in the GOD-HEAD, was that confusion, which GOD delivered me from before—when I was in such distress about the SON being equal to the FATHER; nor had I at this time, though in confusion about a Trinity, the least distress of mind concerning the SONSHIP of CHRIST—but as I was reading on, in the Doctor's book, from one argument to another, and from one text to another, which he made use of to vindicate the Doctrine of a Trinity, though all he said had no force with me—what I felt from the impression of the word of GOD upon my mind was too deeply engraven there, for all the arguments of men ever to erase;—but he led me at length to the 1. *John* 5, vii. “There are Three that bear record in Heaven—the FATHER, the WORD, and the HOLY GHOST; and these Three are One.” After he had spoken what he thought proper upon the text, he began to shew how many had disputed the authenticity of that text; and he shewed various arguments which men brought to prove that, that text was not in the original—meaning, that it was not found in a vast number of Greek copies, nor in some others—and he, himself, could not prove it to be found in any copy, whatever, nearer than about a hundred years after the Apostles; and thought I, you cannot prove it to be Divine. If it could be found in some copy

the year after the Apostle's death, for that would not prove it to be wrote by the Apostle: At hearing this, one of the greatest pillars I had to build the Doctrine of a Trinity upon, gave way; for I began to question the truth of it also—and this was all the help I got by reading the Doctor's works, so laid them aside, and took up another,—and heard what he had to say; and he was much the same as the first; but what he said had not half the effect upon my mind as what the Doctor said; because he did not believe there was a Trinity—therefore I thought he would deny it if he could; so I put him down likewise.

WELL, what to do now, I did not know: I argued against the working of my mind, and strove to believe there was a Trinity; but to no use.—I had no power to believe there was any such thing as Three Divine Co-equal Persons in the GODHEAD; the scriptures would bend themselves against me, look where I would—and at the same time I could not tell what sense to put upon various parts of the word of God, if there was not a Trinity: But one night, I went up stairs, much confused and distressed about this said Trinity; but I had not a single scruple in my mind about the state of my soul.—I kneeled down and prayed to the LORD to guide me right. If the Doctrine of a Trinity was not true, to lead

lead me more and more to see the inconsistency and self-contradiction of that Doctrine, which had so much confused and distressed my mind, as well as it had thousands more ;—and if I was under a temptation and a delusion, that he would graciously deliver me from it. I had such freedom and fervency in prayer, that I had not felt for some time ; and I got up and came down stairs, firmly persuaded the Lord would guide me right in whatever lay before ; but at that time he gave me no further light into the Doctrine neither way—but left me to be exercised much, every way about it. I would reason thus : Many good men hold this Doctrine of a Trinity, and I know no gracious men that hold the doctrine, which, at present, is working in my mind—This stuck with me a great while—and from which I strove hard to persuade myself I must be falling into an error, which would constantly send me groaning to God. Again, I would meditate how, and by what means, I was brought to hold the Doctrine of a Trinity at first—and what effects it had upon my mind ;—and I was persuaded that God revealed no such Doctrine to me, when he first delivered my soul ; and that it was by hearing the man in Salop, as before-mentioned, that first beat the Doctrine into my mind—and whenever I went to worship Three Co-equal Persons, I was always more or less in confusion ;
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but God is not the author of confusion—he was the author of that peace and comfort I enjoyed with him, before I was so tried about the Trinity; then he could never be the author of such confusion it brought into my mind—this would relieve me a little; but then I considered whether God ever owned and blessed the Doctrine of the Trinity, as generally preached by men—this I could not positively determine—but I knew God never blessed it to me, nor could I recollect any that could give an account how, or in what particulars God had ever blessed it to them; but I had met with numbers that could tell how they were distressed and confused with it. Then I concluded God was not the author of it—but then it would recoil upon my mind, that God had blessed the works of those men, that do hold the Doctrine of a Trinity, to thousands: This objection was answered thus: God blessed the works and labours of *Martyn Luther*, and *Calvin*; but he never owned nor blessed the Popish notion of the carnal presence in the sacrament; which was little better then Transubstantiation, which caused so much confusion, murder, and bloodshed;—nor was God the author of that blasphemous tenet of *Calvin's*, viz—When the SON shall deliver up the kingdom to the FATHER, the GODHEAD saith, he will leave the manhood of CHRIST,—or words to that effect—wrote
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in his book of Institutes, which is a blasphemous lie: For the glory and love of the eternal GOD-HEAD will shine forth through the LAMB, upon all the heavenly and glorious inhabitants, through the countless ages of eternity.---(Rev. 21. xxi. xxiii.) And this gave me to see, that GOD suffered men, that he made singularly useful in some things, to err greatly, in others; as I was firmly persuaded thousands did, respecting the generation of divine nature: Another thing here I will remark; and that is, as Mr. *Mesnard* observed, he could see that I was never clear in the Doctrine of the Trinity—which was a truth; nor is there a man under heaven that holds it, that is clear in it: But by what clear judgment did he judge me?—If by his own, except he hath learned more about his Trinity than he had when he wrote to me about the SONSHIP of CHRIST, I must tell him, his vain arguing, quibbling, and ridiculing me, proved nothing—except it was, that he, a wise, lettered man, uttered vain knowledge, and reasoned with unprofitable talk, “Quibbles of speech wherewith he could do no good.”—(Job 15. ii. iii.) And if he tried me by Doctor *Gill*’s judgment, and condemned me because I differed from him, he also condemned Mr. *Romaine*, and the wise author of *Horæ Solitariae*; for they are as contrary one from another, as light and darkness (as I have shewn in the *Gloss* at the end of my book) therefore, one of
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the two must be wrong ; and if it be essential to a man's salvation, to believe the Doctrine of the Trinity, it also is essential that a man believe it according to truth—and if a man must be damned that doth not believe the Doctrine of the Trinity, as generally taught by men, then, that man that doth not believe, and conceive of the Doctrine of the Trinity, justly and truly ; and, (as *Athanasius* saith), whole and undefiled, must without all doubt, perish everlastingly ; and if so, and what *Athanasius* said, be true, What is become of Mr. *Romaine* ? For he by no means believed, according to the undefiled *Creed* of *Athanasius* ; and seeing the confusion all Trinitarians were in, still helped me forward out of my doubts, respecting the Doctrines I at present believe and rejoice in ; for the Trinitarians will allow, that no man can comprehend how the Three supposed Persons do exist in One Nature. Then how can any man tell he believes it right ? And how is it that you, who explode all that read and pray much, and study hard, to find out the right way to worship the Trinity ; I say, how can you then, explain with such accuracy, how the Trinity of Persons exist ; and that the Three Co-equal Persons make but One God, when the scriptures never make use of any such language ? It seems to me, that you Trinitarians usurp dominion over the consciences of the weak, and

“ Lord

"Lord over God's heritage."—(1 *Per.* 5. iii)—
and baffle and confound the judgments of the
simple; and frighten them into a profession
and belief of that, which neither they nor you
can understand, lest they should be damned; for
you mostly pronounce damnation against all that
deny and oppose your scene of confusion, and
your arguments in behalf of your Three Gods in
One—and your treatment of all those who oppose
you, may be clearly seen in the *Book of Martyrs*,
wrote by Mr. *Fox*; wherein he hath set forth
the arguments of the Popish Priests, in behalf of
transubstantiation, which doctrine they founded
upon *Mat.* 26. xxvi. xxvii. xxviii. and *John* 6.
xl. to xlii. and hath as much shew of truth in it,
as your Doctrine of a Trinity; and was by many
as superstitiously believed to be essential to man's
salvation as the Doctrine of the Trinity is by you;
and as they believed the words to have a plain
literal sense, they pronounced all damned that
did not believe as they did;—and the word de-
clareth, except ye eat the flesh and drink the
blood of the SON of MAN, ye have no life in
you, which they construed to mean carnally;
contrary to verse lxii. But the scripture never
saith, except a man believeth in Three Divine
Persons, he shall be damned; though you, who
have learned the *Atbanasian Creed*, superstitiously
think; and when provoked a little, say, we

shall be damned—or without all doubt perish everlastingly ! But I can forgive the wrong—pity your ignorance—and bear with your scorn ; believing it is life eternal, to know the FATHER, who is the only true God and JESUS CHRIST, whom he hath sent ; and I can forgive you, “ Even as that one only true God hath, for CHRIST’s sake, forgiven me.” (*Eph. 4. vi. xxxii.*)

BUT your method of argument is much the same as the popish priests was with the Martyrs, when the simple godly men or women, would lay some plain scripture texts before them, that contradicted all their popish nonsense. The learning of the bishops—the authority of the church—and the holy Divine Mysteries there was in the consecration, and in the sacrament of the altar, &c. were set before them ; but when all their vain attempts of argument was rejected, then these pronounced them heretics, and damned. So you call men *Arians*, and rave out and proclaim them blasphemers and such as hold damnable heresies—but never shew, in a plain manner, what they hold, nor what part of scripture they ground their doctrine upon—which leaves people’s minds uninformed—or else you wrest and misrepresent the word of God, to blind the judgment of simple souls, and support your own dogmatical opinions ; and when you have confused both your-
selves

selves and others, you call the Doctrine of the Trinity a Divine Mystery, that they cannot comprehend; and how should they, seeing there is no such Doctrine to be comprehended?—But like the popish priests in their Doctrine of Transubstantiation, you command all to believe you, with implicit faith; and all whose eyes the LORD hath opened, and given them to see through your confusion and imposition, you cry out they are reasoning about a Divine Mystery; whereas it is no more than what we are all commanded to do, *viz.* Try the spirits, whether they be of God, or not—to take heed how we hear—to prove all things, and hold fast that which is good.—And where shall we see the sublimity of reason more displayed than in the disputes of Jesus with the Jews: But they—like you—when they could not answer him, fell to abusing him as a deceiver—he hath a devil—and is mad!—Why hear ye him? say they—O he is an *Arian*! (say you) dont hear him! But how is that proving all things?

BUT to return: After I had been tryed as before described—and much questioning whether the text of Three that bear record in Heaven, was authentic or not—

At a friend's house, one day, I saw a Bible translated by Archbishop *Cranmer*, and the se-

venth verse, and also the words (*in earth*), in the eighth verse, which are put in to make it accord with—*in Heaven*—were all in small characters; which convinced me they were not in the original; but were put in by men; and as the words, *in Heaven*, would not read smooth without the words, *in Earth*, so they added them to the eighth verse, to make it agree with the seventh; as Three Distinct Divine Persons bearing record in Heaven; and those Three but One GOD.—The blessed in Heaven, have One GOD, who is one that sitteth upon the throne; and there is likewise the LAMB of that One GOD which LAMB had been slain, and redeemed them unto GOD by his blood; but no talk of Three Distinct Divine Persons making One GOD; nor do I believe the viith verse of the 5th chapter *John's* epistle, to be the word of GOD, there are Two Persons spoken of, all through the epistle—which are “The one living and only true GOD, even the FATHER and his SON JESUS CHRIST.”—(1 *John* I, iii.) Chap. 2, i. xxiv. 5, i. xx. There is the FATHER and SON, and GOD and CHRIST, spoken of in those verses, as persons to be believed in, or looked to; but no more: The holy spirit, is the spirit of GOD, the anointing and unction from the holy one; and I have been informed that what is put in, and composes the seventh verse of the first Epistle of *John*, was first wrote in the margin,

gin, and afterwards put in small characters, in a parenthesis in the text; as it now stands in Archbishop *Cranmer's* Bible—and a person who heard me declare I did not believe that text to be authentic, went in search for some of the most ancient Bibles that were extant; in order to see what he could find, see, or hear, for his own satisfaction; and when he had found it in Archbishop *Cranmer's* Bible, as I had said—he enquired further of a person who could read various kinds of languages, to read that part of scripture to him in some other language besides the English; and to inform him how it read, without informing the person his reason for so asking him; and he gave to me the following writing translated from the *Arabic* Bible, printed in 1616.—*Esepinus*.

1 *John* 5 vi. viii.

“THE same is JESUS the MESSIAH, he that came by water and blood, and the spirit.—And he is the witness, because the spirit is truth; for there are Three witnesses—the spirit—and the water—and the blood—and these Three are One.”—This writing was given to me by one who constantly hears me; and the person who translated it from the *Arabic*, declared there was not a word of the seventh verse, in any kind of letter whatever—nor the words (*in Earth*,) which are added to the eighth verse.—This more and
more

more convinced me the words put in to compose the seventh verse of the fifth chap. of *John's* epistle, are not the words of God, but of men; and therefore seeing they do not agree with the whole of the epistle, nor with the revelation given to *John*, in which he has informed us—The blessed in Heaven adore One God and the LAMB, and no more.

I reject them as not true—the pronoun, *He*, given in the translation from the Arabic, I understand to be applied to the MESSIAH—to whom the spirit was given, not by measure; and the spirit is truth—and he Jesus is the faithful and true witness;—and as it respects the spirit, the water and blood, being said to be one—I understand them to be one in agreement, in the conscience of all that experience redemption, by the blood of CHRIST—and the purifying operation of grace;—and the witness of the spirit of faith, love, and adoption.

WELL, after I had been exercised up and down for about seven or eight weeks, I was more convinced that the doctrine I at present preach, is true—though not comfortably established 'in it—for, as I had told the exercises of my mind before the church, at a church-meeting of the members—and also to some of the hearers, who
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are not members—some wrote me letters, but without a name, which puzzled me;—but all worked together for good, to make me more suspect myself—Cry to the LORD to be guided right, and search the scriptures; to try all things, and prove all things, I either heard or read, by the word of God; and every day I was more confirmed I was right—but something of other would still turn-up to shake me; but there was one thing that lay heavy upon my mind, that was a sore trial to me, which was,—How I should stand up in the pulpit, and contradict what I had been confidently, and constantly affirming for truth, viz. The Doctrine of Three Distinct self-existent Persons in the GODHEAD—and also to publicly vindicate that for truth which I had condemned a error and nonsense, viz. That the soul of JESUS CHRIST, was with God before the creation of the world—the truth of which I was first convinced of, from (*Zech*, 1, viii. x. xiii. xiv. verses;) for I was convinced of this, that a Divine Person in the GODHEAD, (provided there was a Trinity) did not pray to another Divine Person; nor were angels mediators—nor could a human form, without a real intelligent spirit, pray to JEHOVAH, and converse with the prophet, and command him what to say, as the angel who appeared in the form of a man, to the prophet *Zechariah* did,—saying—“ Cry thou,

thou, &c.”—Neither could I put a prophetic sense upon those passages, because the prayer was in behalf of the Jews, who were then in captivity—and was answered in their deliverance ; therefore, I was obliged to believe that the angel of JEHOVAH’s presence, who appeared to the Fathers in the form of a man, and in the name and glory of JEHOVAH, was JESUS CHRIST, who was in the form of God in Heaven, with the FATHER, before he took upon him the form of a servant ; which things I had read of before, in a book of Mr. *Eliot’s* ; but did by him as many do by me ; because he contradicted me and opposed what I believed, I laughed at him—condemned him—and ridiculed him—though I could not deny but he had the word of God for what he said ;—but what is it that pride, prejudice, and prepossession, will not do and say, sooner than yield to the force of truth ? But another thing lay with great weight upon my mind ; or, rather upon my pride ; which was, I expected most of the congregation to leave me ; and the church to be broke up, or divided—and the grief and distress it would cause in the minds of those who had been real friends to me—and some of them I dearly loved—and the thoughts of them leaving me, under a supposition that I was the character my unwearied persecutors had always represented me—
this

this, with thinking what sweet food it would be to the prejudices and malice of those prognosticators who would rejoice to see me despised, and my friends join them, who had been predicting my fall and destruction, cut me to the quick; but to keep the things in my mind, or preach in a disguised manner, I could not; therefore, let what would be the consequence, out it must come! So I begged of the LORD to give me liberty of soul and strength, equal to all the trials that lay before me; and I more and more found my mind strengthened and supported to believe that it was the cause of God I was going in that particular to engage in; and that he would stand by me; and this text, (*Jer. 1, xvii.*) was much upon my mind—so I came forth, and honestly confessed I had been mistaken, as I conceived, in the Doctrine of the Trinity. Confusion took place,—great part of the congregation left me—a church-meeting was called, to sit in judgment upon me.—One who went about in a spirit of rage, back-biting me—digging up all my failings, that he could see in me, or recollect—he wanted me to be suspended from preaching, till they should see what to do; which was this, to put some person into the pulpit, to enrage the people's minds against me, so to turn me out. But I would let that sincere man know, that I got this meeting upon my
G knees,

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knees, of God, at the first;—and it is not the wrath of man that can frustrate the counsels of Heaven! As to his name, I believe it is wrote in the LAMB'S book of life; and am persuaded of this—I would not wish to have it blotted out.

AND there is another, who has commenced prophet since he left me; and has predicted that I shall go mad—but hath not acted by me, as Daniel the prophet did by Nebuchadnezzar; for he told the King, how long he should be in that state; but he has left the world in the dark whether ever I am to return or not. But I think he might have kept his predictions to himself; lest in condemning the just, he proves himself to be an abomination to God.—(*Prov.* 17, xv.) But in his lips is the tongue of slander, and his heart is like an oven.—(*Hosea* 7, vi.)—I noted thus much, that ye might surely know that a prophet is risen up among us—and his name is *Ovenden*.

THERE is one thing among others, at which I have often rejoiced and admired—the hand of God towards me; which is this: Although I have wrote hymns, and part of my own experience, and various things about the Trinity and the SONSHIP of CHRIST, yet, was always prevented from publishing any thing, till delivered from the confusion, which my mind was in respecting

pecting a Trinity of Persons in the GODHEAD, and now I can see one harmonious chain of truth, running all through the Old and New Testament, one part according with another—speaking of the One GOD, the FATHER of all—and of his only begotten and well-beloved SON, JESUS CHRIST—and of the one holy spirit of GOD, dwelling in all the saints, both under the old and new dispensations; as it is written, “We have the same spirit of faith.”—(2. Cor. 4, xiii.)—“And have been all made to drink into one spirit.”—(1. Cor. 12. xiii.)

WELL, having informed you, a little, how I came to believe in the Doctrine of a Trinity, and of a little of that distress I have laboured under, in striving to rightly conceive of, and worship the Trinity aright; and after all, how GOD convinced me there was no such thing as three Co-equal GODS to be believed in, nor worshipped—but we are to worship one GOD, through CHRIST, in the spirit of love and of faith—and with gratitude, prayer, and praise, for the abundance of all good things, (Deut. 6, xiii. and 28, xlvii.)---(Rom. 7, vi. and chap. 15, xxx.)---(Hebr. 11, vi.)---or, as CHRIST saith, “GOD is a spirit; and they that worship him, must worship him in spirit and in truth.”---(John 4, xxiv)---I shall now proceed to shew thee my reason for pub-

lishing this work; which is: *First*,---I believe it is the truth of God, and therefore as a servant of God, I will, as far as he shall assist me, make his truth known. *Secondly*:---As hundreds of simple souls, sit in chapels and in houses, and hear both me and my sentiments; and the doctrines I preach abused and condemned; and represented in an unfair light, which frightens them at the very sound of my name—and think, O! what an awful thing it is to deny the Doctrine of the Trinity!—though in confusion themselves all the while about it; or else stupid and careless of what they hear; but as I hope God may make use of this Treatise to open the eyes of some, to see what trouble, bondage, and confusion, they are, in respecting the supposed Three Co-equal Persons, and terrified at the very thought of not believing it, lest they should be damned—when the scriptures reveal no such thing to be believed;—and as I have hundreds of times declared others to be in a damnable delusion,—though I now see the scriptures say no such thing—that which *Jude* calleth a damnable error, was ungodly men, (mark that)—Ungodly men turning the grace of our God into lasciviousness, and denying (*Titus*, 1, xvi.) the (FATHER,) the only LORD GOD, (of Israel) (*Mat.* 12, xxiv.)—and the SON who is our LORD JESUS CHRIST—(*Jude*, 4, and *John*, 19, xiii.

xiii. xiv.)—and is to be confessed as such, in the exaltation, and to the glory of God the FATHER. (*Phil. 2, xi.*)—And *Thirdly*: Various letters were sent me—some contemptuous, and some wrote in a loving, earnest, and faithful manner,—and I wrote several answers, but before I sent them out it struck my mind to write an answer, and publish it, if the LORD should supply me with money to enable me so to do; and also support my soul in writing; accordingly I went to prayer found my mind delivered from all fear of man and also comfortably assured God would enable me to defend the truth he had revealed to me and so I began, but how far the LORD will own and bless it, is not for me to determine.

Noah, the preacher of righteousness had but poor success---he condemned the world, (*Heb. 11. vii.*) but I hear but of few that were called by his ministry; and *Jeremiah* was a man of strife and contention; and every one of them doth curse me, saith he, (*Jer. 14. xx.*) But the curse, causeless, will never come---that is the blessedness that I, as well as poor despised *Jeremiah*, have to rejoice in —(*Prov. 26. ii.*)

I had not wrote much, before several of the members expressed a desire for me to write my sentiments. I told them I had begun, and hoped

to go on ; but presently out came a *Pamphlet*, entitled, " WHAT THINK YE OF CHRIST ? " One of these Pamphlets was sent to a young woman, at Camberwell ; who had been much distressed about this change in my sentiments, respecting the Trinity ; but was then more confirmed in her conscience it was truth which I now advance.

Not long after, two young men were sent to strew the Pamphlets in almost all the Pews in the Chapel ; one of the Deacons saw them, and informed me ; I told him to take them out, which he did, except a few ; and I gave these Pamphlets away to any that sent, or came to ask me for them, till they were all gone but one ; and that I kept, in order to answer it ; but as it was evidently wrote against me ; and one directed to me ; and wrote within, " Read and lend."

I hope he will follow his own advice, though he has concealed his name.

Thus having informed you my reasons for writing the answer to the Pamphlet ; and a *Glass* to see the *Athanasians* and *Hutchinsonians* sentiments, at the end of my Treatise ; the former part is my sentiments upon various points in dispute, between my brethren and me ; with questions put to my Opponents to answer ; and I would

would advise all to read and judge impartially--
 Try all things by the word of God, what doth not
 agree therewith, I desire no man to believe; not
 that I have wrote any thing knowingly, contrary
 to the scriptures: But no man on earth is per-
 fect in knowledge, therefore, in some things I
 might still err, and do thou take notice of this,
 I am not the approver, or defender of any sects
 whatever, that deny the doctrine of God's everlast-
 ing sovereign, immutable love, in CHRIST JESUS,
 to his elect--chosen in the SON, before the foun-
 dation of the world--Or the conviction of
 sin, by the spirit and the word of God; and
 the travel and distresses, the children of God
 labour under in their first awakenings, and after
 deliverance of soul is experienced; when the
 LORD, for various uses, and as he sees meet, to
 leave them to feel their own weakness, and pride,
 and corruptness of their own hearts--Nor such
 that deny free justification, by sovereign grace,
 thro' the redemption that is in CHRIST JESUS—who
 of God, is made unto us wisdom, righteousness,
 sanctification, and redemption--Nor of such that
 deny or speak slightly of the all-powerful opera-
 tion of the spirit of God, in the souls of God's
 elect; in the quickening, renewing, sanctifying,
 teaching, comforting influences thereof; with all
 the gifts and graces, communicated to the soul of
 all the adopted children of God, thereby, or of
 such,

such, that depreciate in the least the compleat, all-sufficient, and everlasting atonement of CHRIST---who, by one offering, hath for ever perfected that all are sanctified—all back-slidings healed---final perseverance---the immortality of the soul---resurrection of the body---the everlasting punishment of the damned in hell---and eternal life, the gift of God, in his SON to all his chosen and everlastingly beloved children : I am no approver of any person that denies any of the before-mentioned doctrines, which I have never wavered in, nor altered my sentiments in the least, since first I began to open my mouth ; or, in other words, ever since the LORD opened my mouth, that my lips might shew forth his praise. It is true, when I first set out to preach, I laboured under much temptation, for some weeks ; the particulars I shall pass ; but the LORD sweetly delivered my soul, by the powerful application of this text :—" He shall redeem their souls from deceit and violence, and precious shall their blood be in his sight.—*Psal. 12. xiv.*

And now I shall note a passage or two, upon which I was used to lay great stress ; to prove the Doctrine of a Trinity ; and having noted *Numbers 6*, and *John 5. vii.* another was *Col. 2. ii.* which, in Bezer Bible, reads thus : The Mystery of God, even of the FATHER, and of CHRIST ;
and

and in Archbishop *Cranmer's*, thus: The Myf-
 tery of God the FATHER, and of CHRIST,—
 And fo it muft be—for God the FATHER is the
 only true God—and CHRIST the Mediator,—
 And again, (*1 Thef. 3. xi.*) “Now God him-
 felf, even our FATHER, and the LORD JESUS
 CHRIST guide our way unto you.”—And agrees
 with the 13th verfe,—So that I fee now the word,
 (*And*), which is used in our Bibles inftead of the
 word *even*, proveth nothing for a Trinity; there
 is but Two Perfons—the One is God the FA-
 THER, the One eternal living God; and the
 other, is the MAN CHRIST JESUS, the anointed
 SON of the One living GOD—who is perfonally
 united to the FATHER; in whom GOD the FA-
 THER, was reconciling the world unto Himfelf;
 and may the GOD and FATHER of our LORD JESUS
 (*1 Pet. 1. iii.*)---the FATHER of mercies and the
 GOD of all comfort (*2 Cor. 1.*)----The GOD of
 our LORD, (*Eph. 1. xvii.*)---The head of Chrift,
 (*1 Cor. 11. iii.*)----The living GOD, who gave to
 the SON to have life in Himfelf,—even the GOD
 of *Jacob*; the GOD of our fathers, who hath
 glorified his SON JESUS, (*Afts 3. viii.*)—give
 thee to fee there is One JEHOVAH; and alfo
 his CHRIST, (*Afts 5. xxvi.—1 Cor. 3. xxiii.—*
Rev. 11. xv.) And likewise to fee, though
 there be that are called gods, whether in heaven
 or in earth, as there be gods many, and lords

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many

many; (by name and office) but to us, there is
 but One God, the FATHER, of whom are all
 things, and we in him; and One LORD JESUS
 CHRIST, by whom are all things, and we by him,
 (1 Co. 8. v. vi.) And enable us all without strife or
 enmity with one mind and one mouth, to glorify
 that One God, even the FATHER of our LORD
 JESUS CHRIST, (Rom. 14. vi.)—That God in all
 things may be glorified, through JESUS CHRIST;
 —To whom be Praise and Dominion for ever
 and ever. AMEN, (1 Pet. 4. xi.)

AND NOW I PROCEED





AN APPEAL

TO THE

CHRISTIAN PROFESSING WORLD.

THAT there is a God, and that the Scriptures of the Old and New Testament, are the Word of God, is what all professing christians do profess to believe; therefore, to use any argument to prove to them the Being of God, or the truth or authority of the Bible, seems to me, at present, not needful; and as my controversy is neither with professed Deists, or professed Atheists, I shall only observe, the visible creation round me, (*Rom. 1. xx.*) and my own existence, abundantly demonstrate to me the Being of God: For we are his offspring, and in him we live, move, and have our being—and the many great deliverances
and

and preservations that I have experienced at the hand of God, when no eye could see me, nor hand help, but his, convinces me—even upon the evidence of reason—to believe, that God not only made, but also governs the world.

THAT the Holy Scriptures are the word of God, is what I also believe; not because the generality of professors receive them as such—for, was that all the evidence that I have of the scriptures being the word of God, the multitude of Deists—the temptations of the Devil—together with the workings of my own nature, would have beat me out of the truth of them long ago: But what convinced me at the first, and still convinces me the scriptures are the word of God, is this: They being brought home to my conscience, with irresistible light and power—first in my conviction, and also in my conversion to God; together with my experiencing the salvation by JESUS CHRIST therein revealed. It is this convinces me the scriptures are true, and makes me love and esteem them, as the revealed will of my heavenly FATHER.—The promises and promised blessings, therein contained, I am enabled to look upon as my own, being an heir of promises in CHRIST JESUS, therefore I take the scripture as my only and all-sufficient rule, both for faith and practice; and whatever experience, or practice, or doctrine, doth not agree with that sacred and divine rule, when convinced of it, I desire to reject it—whether it is any thing I, myself, or any other, have, or may advance—seeing, that as a man groweth in knowledge, he must see many defects in himself, he at the first could not discern; and as he grows up into CHRIST, his living

ing head, in all things rooted and grounded in love, he puteth away childish things.

I SHALL now proceed to shew you my opinion, respecting the FATHER, SON, and HOLY SPIRIT; and likewise my judgement in the Doctrines of Grace, as flowing therefrom.

AND, *First*: By the FATHER, I understand the scriptures to mean, the one eternal, invisible, immortal, only wise, and only true, living God—the GOD and FATHER of our LORD JESUS CHRIST; and our GOD and FATHER in him.—(1 *Tim.* 1. xvi.—1 *Cor.* 8. iv. v. vi.—*John* 17. iii.—*Eph.* 1. xvii.—1 *Pet.* 1. iii.—*John* 20. xvii.—2 *Cor.* 6. xvi. xvii.—And besides whom, there is no true God.—*Isa.* 45. xxi. xxii. and chap 46. ix.—*Rom.* 16. xxvi. xxvii.—*Jude* 24 verse.

AND, *Secondly*: By the SON of GOD, I understand the scriptures to mean, our LORD JESUS CHRIST; the only mediator between GOD and man.—The man, the anointed SAVIOUR—the only begotten SON of GOD; for all other sons are adopted unto GOD, by him; but *he* was of GOD—alone with GOD, before either angels or men had any personal existence—the head of all the creation of GOD—the first-born of every creature possessed by JEHOVAH, in the beginning of his ways, before his works of old, by whom, and for whom, GOD created all things, as the heir.—(*Colo.* 1. xv. xvi.—*Hebr.* 1. ii. iii. iv. v.) The pattern,—the agent, or medium—the beginning and end of all his work—*He* is the Alpha, the first, and the fulness of his body—the church, the fulness of him, filleth All in All.—(*Eph.* 1. xxiii.)

xxiii.)—And then cometh the end ; so that he is the first and the last of all JEHOVAH's ways, purposes, and works, both in creation, grace, and glory, all things were created by him and for him ; and he is before all things, and by him all things consist—All the perfections of the eternal GODHEAD, shew forth themselves in him—in grace and providence, and also in glory ;—and all the perfections of God—His holiness, faithfulness, justice, mercy, love, grace, power, and truth, all consist together, and harmoniously accord in him, the holy and beloved SON of God, in our eternal salvation.—And in him, as the elect head of all—and through, and by him, as the means and mediator, the eternal God will gather together all his elect, in the fulness of times, into his eternal bosom.—(*John* 1, xviii.—*Ephes.* 1, ix. x. xi.—*Isaiab* 40, x. xi.—*John* 17, xxi. xxii.) But the SON cannot be the living and true God himself—seeing he is the image of him who is the living and only true God ; JEHOVAH, GOD alone.—(*Psal.* 83, xviii.—and 86, x.)

AND, *Thirdly* : By the holy spirit of God, and of CHRIST ; which God giveth unto all them that are the elect in CHRIST—and hath given unto all them that obey him : By this holy spirit of God and of CHRIST, I do not understand the scriptures to mean some distinct existence, or distinct person from God, but the spirit of God, included in his own divine person ; or as given to CHRIST, our elect head, not by measure. In him dwelleth all the fulness of the GODHEAD, bodily—for it pleased the FATHER that in him all fulness should dwell ; and of his fulness, all
we

we receive; and grace for grace; therefore, I cannot understand the scriptures to mean, by the spirit of God, some distinct person from God and from CHRIST; because, if the holy spirit was a person, distinct from God the FATHER, and from CHRIST his SON, he could not be the spirit of God, and of CHRIST; but must himself, be God; so of course, the object of prayer and of praise: But there is not one place in all the Bible, where it is recorded, that any Prophet, Apostle, or CHRIST, or the glorious Saints in Heaven—(*Rev.* 7, x.) ever prayed to, or praised the HOLY GHOST, as a distinct person from God, and from the SON: Nor is the holy spirit a distinct person, but, as given to men, the spirit is the spirit of promise—the gift of God and of CHRIST to all the elect of God.—(*Gal.* 4, vi.) And so meaneth the rich, and numerous graces of God, and his divine and holy irrefutable operations in the soul, both in conviction, conversion, regeneration, sanctification, and preservation; and every other good and gracious work of God in his people, which he worketh in them, to will and to do of his own good pleasure—fulfilling in them all the good pleasure of his goodness, and the work of faith, with power; and for which grace, we are taught to pray to the FATHER, in the name of the SON, and he supplies all our needs, according to his riches in glory, by CHRIST JESUS.—(*Phil.* 4, xix.—*Ephes.* 1, iii. to viii.—*Phil.* 2, xiii.—and *Thes.* 1, xi. xii.) And thus, having, in few words, given you to see, or informed you what I understand by the FATHER, SON, and HOLY SPIRIT; and that I do not, as men in general do, understand the scriptures to mean, by the names FATHER, SON, and HOLY SPIRIT,

SPIRIT, Three Divine, Co-equal Persons, or Gods; but One GOD the FATHER, and One Mediator, the SON; and the HOLY SPIRIT, is the spirit of the FATHER and of the SON, as before described.

AND, I shall now proceed stating my views, respecting the Covenant of Grace. The term Covenant hath various significations;—but, principally means, a mutual agreement, respecting any thing to be given; or any works to be done by the Covenanting parties;—and so I understand the Covenant of Grace to be a stipulation between JEHOVAH, the FATHER, and his beloved SON, JESUS CHRIST OUR LORD; who, as to his soul, was in Heaven with GOD the FATHER, before the creation of either heaven or earth, angels or men—in the glorious form of GOD, as a pure, holy, glorious spirit, without a body.—(*Phil. 2, vi.—John 17, v.—and Prov. 8, xxii. to the end.*) And with whom JEHOVAH made an everlasting, unalterable Covenant; which was intimated to Adam.—The seed of the woman shall bruise the serpent's head.—And all the typical persons and the various Covenants that JEHOVAH made, with Noah, Abraham, Isaac, and Jacob; and with David and Solomon, were so many shadowings forth of that Covenant.—Yea, the Levitical priesthood, their sacrifices, the sheaf of wheat, reaped and brought into the sanctuary, as the first fruits.—(*1. Cor. 15, xxiii.*) and the birthrights, pointed at CHRIST, the SON of GOD—the first-born of many brethren.—The LORD set Abel before Cain, Isaac before Ishmael, and Jacob before Esau, and Joseph before Reuben,
and

and Ephraim before Manassah.—(*Jer.* 31, ix.) But all these typified him, of whom JEHOVAH said, I will also make him my first-born, higher than the kings of the earth; for, saith Paul, there are differences of administration—but the same LORD (even JESUS,) was acknowledged in all.—(*1. Cor.* 12, v.) And God hath made that same JESUS, that was crucified, the anointed LORD of all;—and all the dispensations, from the first promise made to Adam,—the seed of the woman shall bruise the serpent's head—down to the coming of the Son of God, in the flesh, were so many explanations of that Covenant which was confirmed before of GOD in CHRIST: And the Covenant that is spoken of in the 89th Psalm, evidently means the Covenant of Grace, though spoken of in the person of David; as God saith, I have made a Covenant with my chosen—I have sworn unto David my servant; thy seed will I establish, for ever; and build up thy throne, unto all generations. And again, my Covenant will I not break, nor alter the thing gone out of my lips.—Once have I sworn by my holiness, that I will not lie unto David, or unto the beloved chosen one.—(*Psal.* 89, iii. iv. xix. xxvi. xxvii. xxxiv. xxxv. and xxxvi.) His seed shall endure for ever; and his throne as the sun before me, saith JEHOVAH;—and by David, in this Psalm, is most assuredly meant CHRIST—of whom David was a type; and of whose seed, according to the flesh, CHRIST came; as it is written, of this man's seed, hath God, according to his promise, raised unto Israel a SAVIOUR, JESUS—And again, I will give you the sure mercies of David.—(*Acts* 13, xxiii. and xxxiv.—*Isaiah* 55, iii. iv.) And David, speaking in the
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spirit of prophecy, of the person of CHRIST. faith,—The God of Israel said, the Rock of Israel, spake to me: He that ruleth over men must be just; ruling in the fear of God, and this just one, is CHRIST.—(*Acts* 3, xiv.) And he shall be as the light of the morning,—(*Luke* 1, lxxviii, lxxix.) when the sun riseth—even as a morning, without clouds (or shadows of the law); as the tender grass springing out of the earth, by clear shining after rain;—which I conceive to mean, the resurrection of CHRIST; who is said to spring out of the earth.—(*Psal.* 85, x xi.—110, iii.—and *Isaiab* 4, ii.) Again it is said, Thy dew is as the dew of herbs.—(*Isaiab* 26, xix.) So that his resurrection was a springing forth into life again, by clear shining—as a light to lighten the Gentiles, after the rain, on the dark winter state they had been in.—(*Song of Solomon*, 2, x. xi.) : Or the rain might signify the deep affliction that he himself had waded through.—(*Psal.* 88, xvii.—69, i, ii, and xv.—and 22, xiv.) But as he by his blood, cancelled all our guilt, the FATHER raised him from the dead, the acquitted surety and representative of all his people; and as an indisputable proof or evidence, that God had accepted him.—(*Isaiab* 49, viii.) and that justice was satisfied.—(*Zech.* 9, xi.) the law magnified.—(*Isaiab* 42, xxi.) and God well pleased. Therefore, God saith, on this wise, I will give you the sure mercies of David. Again, David saith, He hath made with me an everlasting Covenant—ordered in all things and sure; but it is evident by what followeth, that David was speaking in the spirit of prophecy, of the person of CHRIST; for thus he adds—expressing his own comfort from, and interest in, that Covenant:

nant : this is all my salvation, and all my desire; although he make it not to grow,—(2. Sam. 23, iii. iv. v.) or fulfil not his word, respecting CHRIST's coming in the flesh, in my days,—(2. Sam. 7, xviii. to the end.)—For God had sworn with an oath unto David, that of the fruit of his loins, according to the flesh, he would raise up CHRIST, that just one, to sit upon his throne—(Acts 2, xxx.)—to rule in the fear of God, over the house of Jacob for ever; and of his kingdom there shall be no end.—(Luke 32, xxxiii.) And thus, by comparing scripture with itself, it appears plain, that by David, with whom God is said to make an everlasting Covenant, is meant CHRIST, the SON of DAVID; of his seed who truly is the holy SON of GOD, who was raised from the dead, and saw no corruption.—(Acts 13, xxxiii.—Rom. 1, iii. iv.) And this Covenant is called an everlasting Covenant;—because made from everlasting; before the world was--and the blessings in this Covenant are everlasting spiritual blessings---everlasting life, holiness, and eternal glory and immortality in heaven. And again, The blood of CHRIST is called the blood of the everlasting Covenant--(Heb. 13, xx.) Therefore I conclude CHRIST covenanted to be made flesh in all things, like unto his brethren; and to shed his blood for them; and suffer all the punishment our sins deserved---fulfil all righteousness in our room and stead---and make a perfect atonement, in his body and soul for our transgressions; so make an everlasting peace and reconciliation, between GOD and men; which peace centers in himself, who hath made peace by the blood of his cross, blotting out the hand-writing that was

against us---taking it out of the way, nailing it to his cross; and we are justified from all curse and condemnation by his blood; and being justified by faith, we have peace with God, through him---(*Rom. 5, i. ix.*)---therefore the blood of CHRIST, is called, the blood of the everlasting Covenant; and the Covenant is called a Covenant of peace which shall never end---As it is written, thus saith JEHOVAH, thy redeemer: This is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth---so have I sworn that I would not be wroth with thee, nor rebuke thee--For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee: neither shall the Covenant of my peace be removed, saith JEHOVAH, that hath mercy on thee---(*Isaiah, 54, ix. x.*)

AND thus, you see, the Covenant, is an everlasting Covenant; but again it is called, a Covenant of Mercy; because we are of God himself assured, that he will be merciful to our unrighteousness; and our sins and iniquities he will remember no more—but according to the everlasting loving kindness of his heart, he will forgive us all our sins, for he, who is rich in mercy, for his great love, wherewith he loved us—even when we were dead in sin—he hath quickened us together with CHRIST, having forgiven us all trespasses, (*Eph. 2, iv. v. — Colo. 2, xiii.*) and all backslidings he will heal;—(*Hosea, 14, iii. iv.*) and all our baseness forgive; and cleanse Israel from all his iniquities—(*Psalms, 130, vii. viii.*) even as he said of base back-sliding Ephraim, Is he my dear son—is he a pleasant child in himself
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he was froward and perverse, but in CHRIST he is fair. Well, saith the LORD, since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him, saith JEHOVAH—(*Jer.* 31, xx. xxxiv. chap. 32, xl. xli.)—and this is the sure mercies of *David* unto us; for the mercy of the LORD is from everlasting to everlasting, upon them that fear him, (and for, and towards the forward to bring them back;) and his righteousness unto children's children—(*Isaiab.* 5, ix. xx. xxi.—*John*, 17. xx.) to such as keep his covenant and to those who remember his commandments to do them—(*Psalms*, 103, xi. xviii.)—But, again: This Covenant is called a Covenant of Life, for God hath given unto us eternal life, and this life is in his SON, the Covenant Head—(*Isaiab.* 42, vi.) He that hath the SON hath life; and he that hath not the SON of God, hath not life—(1 *John* 5, xi. xii.—*Mala.* 2, v.)—And the SON of GOD is the resurrection and the life—(*John*, 11, xxv.)—For as by man came death, by man came also the resurrection from the dead—(1 *Cor.* 15, xxi.)—CHRIST is our life, who liveth by the FATHER, his living head; and we live by him—and because he liveth, we shall live also—even as *John* saith, We bear witness, and shew unto you that eternal life, which was with the FATHER and was manifested unto us—(1 *John*, 1, ii.)—But again: This Covenant is called an Holy Covenant (*Luke*, 1, lxxii.)—made with CHRIST, his holy one—(*Psalms* 89, xix)—And as the root is holy, so are also the branches—(*Rom.* 11)—For we were chosen in him, before the foundation of the world, that we should be holy and without blame, before God, in love; accepted in

in the Beloved to the praise of the glory of the grace of God—(*Eph.* 1, iv. vi.)—CHRIST is the holy head—and we, the elect, are a chosen generation, an holy people in him; in short, the Covenant is ordered in all things, and sure to secure our immortal souls; and likewise our bodies, in CHRIST's image, shall arise; and all the glory will redound unto the one eternal God, and unto the LAMB for evermore. The promises of God are all in CHRIST; yea, and Amen unto the glory of God by us—(*2 Cor.* 1, xx.) and every Covenant good that God hath given us, is in him; and he hath given us grace and glory—and no good thing will he withhold from them that walk uprightly—(*Psalms*, 84, xi.)—And such as back-slide, he has promised to visit their iniquities with a rod, and with the fatherly stripes of correction—(*Psalms*, 89, xxxii. xxxiii.) As many as he loveth, he chastiseth and dealeth with them as with sons—(*Hebr.* 12, vii. xi.—*Rev.* 3, 19.)—but he never suffereth his faithfulness to fail—nor taketh his loving kindness nor mercy away from him, our head, to whom he swore never to alter the things gone out of his lips; and thus it is written, That he shall see of the travel of his soul, and be satisfied; and when he seeth his children, the work of my hands, saith JEHOVAH, in the midst of him, they shall sanctify my name, and sanctify the holy one of *Jacob*---(*JESUS* the holy one)---and shall fear the God of *Israel*; they also that erred in spirit, shall come to understanding--and they that murmured shall learn doctrine---(*Isaiah*, 29, xxiii. xxiv.)---for they shall be all taught of God, and guided in the way they should go--- Good and upright is the LORD, therefore will he teach

teach sinners in the way---the meek will he guide in judgment---the meek will he teach his way---all the paths of the LORD are mercy and truth, unto such as keep his Covenant and his testimonies---the secret of the LORD is with them that fear him ; and he will shew them his Covenant--(to make them know it)---(*Psalms* 25. viii. ix. x. xi.)---And, saith JEHOVAH, my mercy will I keep for him, for evermore ; and my Covenant shall stand fast with him---(*Psalms*, 89. xxviii.)---therefore, God willing, more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us---(*Hebr.* 6. xvii. xviii.)

AND, again : That this Covenant was made before the world began, is also clear, from what *Paul* saith, for he declareth that God, who cannot lie, promised eternal life, before the world began---(*Titus*, 1. ii.)---And again, saith he to the believing Thessalonians, Brethren, beloved of the LORD, God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth---(*2 Thes.* ii. xiii.)---Which beginning doth not mean the beginning of this world ; for the elect---(*1 Thes.* 1. iv.)---were chosen in CHRIST, before the foundation of the world---(*Eph.* 1. iv.) --Not doth *Paul* mean, by the word beginning, the eternal purpose of God ; for that had no beginning---but he meant, that God chose them in CHRIST, who was set up from everlasting, (*i. e.*)
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from the begining, or ever the earth or heaven were so; before this world began; for as CHRIST was with GOD, in the begining of his ways, before his works of old, the FATHER in a Covenant stipulation between himself and his SON, chose the elect in CHRIST and gave them to him, and gave him to have life and grace in himself, for them, as their elect Covenant Head, as Paul writes to Timothy, saying, GOD who hath saved us, and called us with an holy calling, not according to our works---but according to his own purpose and grace; which (grace) was given us in CHRIST JESUS, before the world began, but is now made manifest by the appearing of our SAVIOUR JESUS CHRIST, who hath abolished death, and brought life and immortality to light, through the gospel.---(2. Tim. i, ix. x.)

AND again, when the LORD spake of the day of judgement, he spake of the kingdom of glory, as prepared for the blessed of the FATHER from the foundation of the world. (Mat. 25. xxxiv.)

AND again, speaking to his FATHER, he saith, thou hast loved them as thou hast loved me.— Thou lovedst me before the foundation of the world. (John 17. xxiii. xxiv.)

IN those places the SAVIOUR is speaking of the Covenant agreement and stipulations between HIM and his FATHER, and of his everlasting love to him and his seed,—in the one place, he saith, the kingdom was prepared for them from the foundation of the world.—Which foundation, I apprehend, meant HIMSELF,---the foundation of the elect world, which GOD hath laid in Zion, as the chief,
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and head---elect corner stone ; and all the elect are chosen, blessed, accepted, and glorified in him ; and builded together an habitation of God, through the spirit, for none other foundation can any man lay than that is laid, which is JESUS CHRIST, (1 Cor. 3. xi.)--Therefore I understand HIM to be the foundation of that world.---God so loved, as to give them his SON, and all things in him ; and the foundation of our everlasting glorification, was laid in the union, relationship, and the Covenant engagement of the eternal living God, and his beloved SON JESUS CHRIST our LORD ; therefore, saith he to his disciples, I appoint unto you a kingdom, as my FATHER appointed unto me, that ye may eat and drink with me at my table, in my kingdom.---(Luke 22, xxix. xxx.)---And the glory thou hast given me, I have given them that they may be one, as we are.

AND again, saith *Paul*, He hath called you by our gospel (who were chosen from the beginning) to the obtaining of the glory of our LORD JESUS CHRIST, (2 Thes. 2. xiv)--And when CHRIST entered into his glory, (Luke 24, xxvi.) after his death and resurrection, he entered as the head, the representative, and fore-runner of his people ; and in that sense, at his ascension, he went to prepare a place for them.--(John 14. iii) which place, in another sense, was prepared from the foundation of the world, even by the Covenant engagements of God and his SON, and in that union and relationship that subsisted between God and CHRIST, and CHRIST and his people ; indeed, if we speak of his union and relationship as it subsisted in the mind, and will ; and in the

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eternal love, purpose, determined counsel, and fore-knowledge of GOD, it neither hath beginning nor end : For it is called the eternal purpose, which he purposed in CHRIST JESUS our LORD, (*Eph. 3. xi.*) But the eternal purpose of the eternal GOD ; and his beginning to put that eternal purpose in CHRIST JESUS into acts is spoken of in scripture language in a distinct point of view, the one is called the beginning of his ways, the other the purpose of him who worketh all things after the counsel of his own will, (mark that) His *own* will, not their will, but his will ; and according to his *own* purpose and grace—and having predestinated us unto the adoption of children, by JESUS CHRIST, to Himself, according to the good pleasure of His will ; and again, having made known unto us the mystery of His will, according to His good pleasure, which he purposed in himself—(*Eph. 1. v. ix. xi.*)

AND again, the purpose of GOD, according (to his fore-knowledge—(*1 Pet. 1. ix*) in election shall stand, not of works, but of him that calleth, (*Rom. 9. xi.*)

AND again, saith JEHOVAH, I am GOD, and there is none else.—I am GOD, and there is none (alwise, eternal, and self-existent) like me. Declaring the end from the beginning, (mark that) the end from the beginning ; which must be declaring it to CHRIST who was with GOD in the beginning ; born before the hills—(*Prov. 8. xxv.*) The first man that was born, who heard the secret of GOD (*Job 15. vii. viii.*)—To whom GOD declared the end from the beginning, from ancient times, the things that are not yet done—for the
FATHER,

FATHER, loveth the SON and sheweth him all things that himself doeth, (*John* 5. xx.) CHRIST's goings forth have been from of old, from everlasting, or days of eternity—(*Mic.* 5. ii.) Before time commenced, with either men or angels; or as Bezar reads it, whose goings forth have been from the beginning, from everlasting, to whom JEHOVAH declared the end from the beginning; and from ancient times the things that are not yet done, saying, MY counsel shall stand, and I will do all my pleasure—(*Isaiab* 46. ix. x.)

AND thus it is clear, that the scriptures speak plainly and distinctly, between the eternal purposes of GOD, and the beginning of his ways; which beginning was CHRIST; to whom the decree and purpose of JEHOVAH was first made known.—(*Psa.* 2. vii.—*John* 8. xxvi. xxxviii.) HE appeared to Abraham in a vision, and is called the Word of JEHOVAH.—(*Gen.* 15. i.)—and an angel of JEHOVAH's presence; and the reason why he is called the Word of GOD, I apprehend is this: Because he is the living medium of intercourse and communion between JEHOVAH and his people; therefore he saith, Come ye near unto me—hear ye this: I have not spoken in secret, from the beginning—from the time that it was, (*i. e.*) from the time any thing was done or made known—there was I (*Prov.* 8. xxix. xxx.) And now (in the fulness of time)—the LORD GOD, and his spirit, hath sent me. (*Isaiab* 48. xii.) And thus it is evident CHRIST was with GOD before he sent him into this world.

BUT to return: JESUS not only said the king-

dom was prepared for them (*i. e.*) the blessed of his FATHER, from the foundation of the (elect) world—but also declared, that the FATHER had loved them as he had loved him; and he loved him before the foundation of the world—which world was not the world of the elect—but that world he did not pray for. And the foundation of their destruction, was actually laid in the rebellion of the Devil;—and at the fall of Adam, sin entered into the world, and death by sin—so that death passed upon all men, in that all have sinned; but the elect are redeemed by CHRIST from sin and death, and all its consequences,

BUT as God loved us in his SON—chose us in his SON—blessed us in his SON, who is called the foundation laid in Zion—the elect precious corner stone, and the head—who was set up from everlasting——and to whom God promised eternal life before the world began, it must follow, of course, that the FATHER made a Covenant with his SON, and set him up, as our Covenant-head; and revealed his eternal mind and will unto him, before this world began—and if so, the SON must be with the FATHER, to give his consent to the proposals of his FATHER, and to engage in the work of man's salvation, to which his FATHER appointed him; and, according to the oath and promises of God, made unto him, and to his seed for ever—and from the Covenant engagements and relationship that is between the FATHER and SON, and the elect people of God, I apprehend, cometh the name ALEHIM—which, as the learned tell us, is plural, both in its construction and use; as I also believe it to be—but not to express a plurality of Divine Persons

sons in the GODHEAD, but to express the Covenant engagements and relationship of God to his Son, and to his people, in him; and is a Covenant name of God, and denotes strength and interposition—and is likewise derived from a root, which signifies he swore, or implies an oath (as two learned men of our age have informed us); and as such it perfectly agrees with the Word of God; and to the oath and promises of God made to his Son, and the elect in him—for the LORD swore by his holiness, he would not lie unto the beloved—nor alter the thing gone out of his lips.

AND again, saith Moses, Ye stand this day, all of you, before the LORD your God—that thou shouldest enter into Covenant with the LORD thy God; and into his oath, which the LORD thy God maketh with thee this day.—That he may establish thee to day, for a people unto himself; and that he may be unto thee a God as he hath said unto thee, and as he hath sworn unto thy Fathers, to Abraham, to Isaac, and to Jacob (*Gen. 22. xvi. xvii.—Gen. 26. iii.—Gen. 28. xiii. xx*)—saying, I am the ALEHIM of Abraham, the ALEHIM of Isaac, and the ALEHIM of Jacob; this is my name, and my memorial unto all generations,—The God of the living—(*Mark 12. xxvii.*) Therefore the name ALEHIM, is a covenant name of God; expressive of his care over his people; and of his relationship to them, and of his interposition in their behalf, he keepeth them night and day, least any hurt them—taketh hold of Shield and Buckler, and stoppeth up the way against all those that persecute them, and so standeth up for their help, (*Psa. 35. i. ii. iii.*)
—and

—and speaketh by his word and spirit to their inmost soul, saying : Fear thou not, I have chosen thee, and not cast thee away !—When thou passeth through the waters and through the fire, be not dismayed, I am thy God, I will strengthen, yea I will help thee, yea I will uphold thee with the right-hand of my righteousness.—Behold, all that are incensed against thee, shall be ashamed and confounded ; they shall be as nothing, and they that strive with thee shall perish !—Thou shalt seek them, and shalt not find them—even them that contended with thee.—They that war against thee shall be as nothing, and as a thing of nought, (in comparison of my love, mercy, and grace, faithfulness and power, exerted in thy salvation) for I, the LORD thy God, will hold thy right-hand, saying unto thee, Fear not, I will help thee.—Fear not thou worm Jacob and ye men of Israel, I will help thee,—saith the LORD, and thy Redeemer, the holy One of Israel (*Isaiah* 41. x. xi. xii. xiii. xiv)

THESE are some of those exceeding great and precious promises that our Covenant God, (who is not ashamed to be called our God) hath made unto us ; and hath sworn by the immutability of his nature and of his counsel, never to alter the things gone out of his mouth. But you must not understand by the LORD swearing, as though there was some kind of necessity, on the LORD's part, to swear, in order to keep himself true to what he spoke, No ! But as *Paul* saith,—Among men they swear by the greater ; and an oath for confirmation, is to them, an end of all strife—Even so the LORD, to end all strife in his people's consciences, and to lead them to confide

confide in his everlasting love, immutable faithfulness, and almighty power, and free rich mercy, in JESUS CHRIST, confirmed his promises to them by an oath—and because he could swear by no greater, he swore by himself, saying, Surely in blessing I will bless thee, and multiplying, I will multiply thee! Then let us not be slothful, but followers of them, who, through faith and patience, inherit the promises.—(*Heb. 6. xii, xiii, xiv, xvi.*)

AND I would observe further, that as the name ALEHIM, is a Covenant name of GOD, and expressive of his relationship to them, as their GOD and FATHER, friend and eternal portion in his SON, when the LORD reveals his mercy to his people, cleanses them from all their guilt and pollution of soul, renews them in the spirit of their mind—delivers them from the powers of darkness, and translateth them into the kingdom of his dear SON, and brings them out of darkness into marvelous light—makes darkness light before them, and crooked things straight—sheds abroad his everlasting love into their hearts, and by perfect love, casts out fear, and assures their hearts before him, in love—I say, when the LORD performeth these gracious works in his people, and revealeth his boundless mercy to them, he is said to enter into a Covenant with them; and swear unto them, as it is written, Now when I passed by thee, and looked upon thee, behold thy time was the time of love, and I spread my skirt over thee and covered thy nakedness; yea, I swore unto thee and entered into a Covenant with thee, saith the LORD GOD, and thou becamest mine.—(*Eze. 16. viii.*)—And thus much respecting

respecting the Covenant, the oath of God, and the promises that was made before this world began.

AND now more particularly, respecting the Covenanting parties: Some say, that the Covenant of Grace was made between Three Divine Co-equal Persons; but their saying it, does not prove it,—nor can it be proved; for God is not Three Persons but One.—(*Heb. i. iii.*)—Therefore there is not Three Divine Persons, to make a Covenant.—And God did not make a Covenant with himself, nor promise to himself, though he purposed in himself—which purpose, was in CHRIST JESUS, as it was to be; and is executed in, through, and by him. But CHRIST was not a Divine Person in the GODHEAD, but the *Mediator* between God and man; the Man CHRIST JESUS—and when he was made flesh, he was made in all things like unto us; that he might be a merciful and high priest, in things pertaining to God—to make reconciliation for the sins of the people;—but a Divine Person was never made, in all things, like unto men, nor can be—for, if made in all things like unto men, he is no longer a Divine Person; but the eternal God was never made in all things, like unto men; for he is immutable. Besides, the person made in all things, like unto his brethren, was a faithful and merciful high priest, in things pertaining to God,—therefore not God himself—for God was never made an high priest of any; and if you say he was to whom did he offer sacrifice? But it was the man CHRIST JESUS, that was made an high priest, according to the oath of the immutable God, that said unto him, Thou art my SON, this day have I begotten thee—Thou art a priest for ever, after the order
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of Melchisedec. And this man, because he continueth ever, he hath an unchangeable priesthood. (*Heb. 7. xxi, xxiv.*)—But it was the soul of JESUS CHRIST, who was made in all things like unto men; and took upon him the form of a servant, being made in the likeness of men, a body, as well as soul, for it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect, through sufferings; for both he that sanctifieth, and they who are sanctified, are all of one (*i. e.* of one nature and one God) for which cause he is not ashamed to call them brethren, saying, Go unto my brethren, and say unto them,—I ascend to my FATHER, and your FATHER, to my God and your God.—(*John 20, xvi.*)—And again, I will declare thy name unto my brethren.—(*John 17. xxvi.*)—In the midst of the Church, will I sing praise unto thee; and again, I will put my trust in him; and again, Behold I, and the children which God hath given me.—(*Isaiab 8. xviii. Psal. 22. xx. xxv.*)—And could it be a Divine Person that thus spoke?—No such thing.—God is not so divided as for one part to trust in another—or that one part should be our brother, and another part our FATHER;—for God is one; but he that thus speaks, was CHRIST, the SON of God, who was with God in Heaven, a pure, holy, glorious spirit;—but, for as much as the children are partakers of flesh and blood, he also himself, likewise took PART of the same, that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death, were all their life time subject to bondage; for verily he took

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not on him the nature of the angels, but he took on him the seed of Abraham; wherefore in all things it behoved him to be made (body and soul) like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God. And thus it is plain, that he who was made in all things like unto his brethren, was not the true living God; but one who was an high priest in things pertaining to him who is the living and only true God.

BUT further: Those who contend for the Covenant being made between Three Divine Persons, (though there is not the least shadow of it in the Bible,) say, if each Person was not Divine, so truly and essentially God, they could not be a Party in that Covenant, nor effect those works which each Divine Person Covenanted or engaged to perform, in the work of our salvation, which say they, are the only prerogative of God to perform; to which I answer:—There is but One God, and he worketh all things after the counsels of his own will; and though there are differences of operations, it is the same God that worketh all in all.—(1 Cor. 12, vi.) But respecting the Parties in the Covenant of Grace, being each essentially God, and the Parties also Three, looks like Three essential Gods; but God is One, not Three—nor is there Three Gods; for saith *Paul*, There be none other GOD but One, (1 Cor. 8. iv)—Then the covenanting Parties cannot be Three Divine Persons, nor Three essential Gods; and as to men saying the works that each Party or Person in Covenant engaged to perform, being works which are the only prerogative of God to perform, is false; nor could a Divine Person,
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or one who is the eternal sovereign, or self-living God, perform those works which the SON of GOD covenanted with his FATHER to perform; and, which works he hath finished—for he who is the *Mediator* between GOD and us, had to deny his own will, and be submissive to the will and subject to the authority of another, which I am persuaded is by no means the prerogative of the eternal GOD;—but, saith the SON of GOD, when he cometh into the world, sacrifice and offerings thou wouldest not—a body hast thou prepared me, in burnt offerings and sacrifices for sin, which were offered by the law; thou hast had no pleasure therein, (that is, no satisfaction); then, said I, Lo, I come to do thy will, O GOD. (*Heb. 10. vii.*)—And again, saith the SON, I came down from heaven, not to do my own will, but the will of him that sent me.—(*John 6. xxxviii.*) And he kneeled down and prayed, saying, FATHER, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done! And there appeared an angel from heaven, strengthening him.—(*Luke 22. xli. xlii. xliii.*)—And again, I can of mine own self, do nothing: as I hear, I judge; and my judgement is just; because, I seek not mine own will, but the will of the FATHER which hath sent me.—(*John 5. xxx.*) Can these be the words of that GOD who worketh all things after the counsel of his own will? And again, My counsel shall stand, and I will do all my pleasure? No! These were the words of the holy, harmless, undefiled SON of GOD; who also said, If I honour myself, my honour is nothing; it is my FATHER that honoreth me, of whom you say, that he is your GOD.

(*John* 8. liv.)—I do not mean that you Trinitarians say that the FATHER is your God, No ! you only hold him to be the Third Part of your God, or else your One God out of Three ; but, says Paul, To us there is but One God the FATHER, who is God himself.—(2 *Thes.* 3. xi.)—But I pass on :—

Secondly : A Divine Person could not renounce his own sovereignty, justice, and claim over his creatures ; so as to be bound under his laws, to be obedient unto death for them ; and if he could, that righteousness would not justify me before God—for it would not be man obeying for man, and suffering for man's sins ; and the absolute perfections of JEHOVAH, are not my righteousness, but the LORD JESUS CHRIST, who is so united to JEHOVAH, that he, in the form of God, was free from all law, and took upon him the form of a servant, and was bound under that law for me ; and hath for ever set me free from that law under which I was ; and he is my righteousness,—(*Rom* 7. vi.)—For God sent forth his SON, made of a woman—made under the law, to redeem them that were under the law, that we might be set free, and receive the adoption of Sons.—(*Gal.* 4. iv, v, vi.—*Rom.* 8. i, ii, iii, iv.) And if the SON shall make you free, ye shall be free indeed,—(*John* 8. xxxvi.)

But again, *Thirdly* : The wages of sin is death. (*Rom.* 6. xxiii.)—and if a Divine person covenanted to suffer and die for man's sins, so to make an atonement for them, he covenanted to do what he never could perform, except he could be made
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into something else, besides divine nature; and if so, he is no longer a Divine Person—for then he would be whatever he is made out of divinity into, but, no longer a Divine Person; but the scriptures know nothing of such blasphemy and nonsense as the transmutation of Divine Nature; or of superior and inferior divinity—one part of the Divine Essence begotten and born, and another person eternal, self-existent, and underived; or of one person in the GODHEAD being the servant of another, No; this nonsense was left for men intoxicated with the wine of the Whore of Babylon, to puzzle, confuse, and distress, both themselves and others with—but the word of God, declares, There is One God and One *Mediator* between God and men—the man CHRIST JESUS, who gave himself a ransom for all, to be testified in due time; and that we were reconciled to God by the death of his Son, and God commendeth his love towards us in that, while we were yet sinners—CHRIST died for the ungodly—(*Rom. 5, viii. x. xi.*)—and we can now joy in God, through our LORD JESUS CHRIST, by whom we received the atonement, and this LORD JESUS CHRIST, is that brother born for adversity—a friend that loveth at all times—(*Prov. 17, xvii.*)—His love was strong as death—many waters could not quench it; nor could the floods (of guilt, wrath, temptation, and persecution,) drown it.—(*Song 8, v. vii.—Psal. 88, xvi.—and Psal. 22, vi. vii.*)—He had clean hands and a pure heart—he never lift up his soul to vanity, nor swore deceitfully.—(*Psal. 24, iv.*)—He swore to his own heart, and changed not—(*Psal. 15, iv.*)—He became surety for us to God and smarted for it.—(*Prov. 11, xiv.*)—Greater love than this, saith he, hath no man

man—that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.—(*John* 15, xiii, xiv.)—And all this the ever blessed JESUS did for us—For, as Paul saith, He loved me, and gave himself for me,—(*Gal.* 2, xx.)—And again, Walk in love as CHRIST also loved us, and gave himself (not part of himself only, but his whole self) for us, an offering and a sacrifice to GOD, for a sweet smelling savour—(*Eph.* 5, ii.)—And again, JESUS CHRIST, who is the faithful witness, both as to his Covenant engagements with his FATHER, and of his everlasting love to us—(*John* 18, xxxvii.)—He loved us and washed us from our sins in his own blood; and hath made us kings and priests unto GOD and his FATHER.—To him be glory and dominion for ever and ever, *Amen*—(*Rev.* 1, v. vi.)

BUT, *Fourthly*:—A Divine Person, could not, (in the sense that JESUS hath,) obtain a resurrection from the dead for me, and all the elect of GOD. And, *First*,—because a Divine Person could not die; and if he could, yet, his resurrection from the dead would not be the same nature as fallen man, raised incorruptible from the dead; and it matters not to me what nature was raised from the dead, if it was not the nature of man, it can do me no good.—For as Paul saith, If there be no resurrection of the dead, then is CHRIST not risen; and if CHRIST who is risen, be not in all things of the same nature as his brethren, (only not corrupt, but holy and undefiled,) I can see no more hope of an incorruptible resurrection, than I can see an hope of the fallen angels! But CHRIST took not
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on him the nature of angels, but he took on him the seed of Abraham, and was raised incorruptible from the dead; and is become the first fruits of them that slept.—For since by man came death, by man came also the resurrection from the dead.—For as in Adam all die, even so in CHRIST shall all be made alive—but every man in his own order, CHRIST the first fruits—afterwards they that are CHRIST's, at his coming. (1 Cor. 14, xiv. xx. xxi. xxii. xxiii.)—For, if by one man's offence death reigned by one; much more they which receive the abundance of grace, and the gift of righteousness, shall reign in life by one JESUS CHRIST—(Rom. 5, xvii.)—And CHRIST is the first begotten of the dead; and his resurrection from the dead was the indisputable evidence of JESUS being the holy one—the SON of GOD—whom GOD had promised to raise from the dead.—(Rom. 1, iii. iv.)—And, saith Peter to the Jews, ye killed the Prince of Life, whom GOD raised from the dead—whereof we are witness—(Acts 1, iii. xiv. xv.)—And, again, saith Paul, GOD hath fulfilled his promises unto us, in that he hath raised up JESUS. Again, as it is also written, in the second Psalm, Thou art my SON, this day have I begotten Thee; And, again, Thou wilt not suffer thine holy One to see corruption. David was laid unto his fathers, and saw corruption; but he whom GOD raised from the dead, saw no corruption—Be it known unto you, therefore, men and brethren, that through this MAN is preached unto you the forgiveness of sins—and by him all that believe, are justified from all things, from which ye could not be justified, by the law of Moses.—(Acts 13,

xxxv. to the xxxix.)—And remember, JESUS CHRIST, of the seed of David, was raised from the dead, according to Paul's gospel.—(2 Tim. 2, viii.)

AND I pass on—*Fifthly*:—A Divine Person cannot be touched with the feelings of my infirmities and weakness, from the experience of weakness, weariness, temptations, sorrow, poverty, persecution and distress, as Jesus was, and is, for in that he himself hath suffered, being tempted—he is able to succour them that are tempted—(Hebr. 2, xviii.)—For we have not an high priest, which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin; and as the fulness of the GODHEAD dwelleth in him, bodily, and opens all things unto his view, he can sympathize with those that are tempted and in distress—(Hebr. 4, xiii. xiv. xv.)—But the eternal God is impassible, and incapable of suffering, or of feeling weakness; nor was the eternal, living, and true God made flesh, so as to be the subject of the finless passions of human nature, such as Anger—(Mark 3, v.)—Weeping,—(Luke 19, lxi.)—Sorrow, Grief,—(Isaiab 53. iii.—Mat. 26, xxxviii.)—Joy,—(Luke 10, xxi.)—Weariness,—(Psal. 69. iii. John 4, vi.)—Hunger,—(Mat. 4, ii.)—Thirst, and human love,—(Mark 10, xxi.)—and every thing else that is not sin—that human nature is the subject of—for Jesus was made in all things like unto his brethren, but the eternal God was never made like unto men,

BUT,—*Sixthly*:—

BUT,—*Sinbly* :—A Divine Person could not stand as the elect head and representative of millions of elect, ransomed sinners, presenting them blameless before the throne of God, because they and he would be of two different natures—they human and he divine; besides, he, as a Divine Person or God, would look for perfection of them, instead of presenting them blameless in the sight of God; but, saith Paul, He that sanctifieth, and they who are sanctified, by the offering of the body of Jesus, once for all, are all of one; and he, in the body of his flesh, through death, presents the elect of God in him, holy and unblamable, and unprovable in his sight—holy and without blame, before God, in love.—(*Colo.* 1, xxii.—*Eph.* 1, iv.)

BUT,—*Seventhly* :—If JESUS CHRIST, the SON of GOD, was a Divine Person, Distinct from the FATHER, his being the SON of GOD, and heir of all things—and the object of GOD's eternal love and delight, his exaltation to an everlasting kingdom of glory could yield me no comfort—nor, in consequence of my union to CHRIST, could I lay any claim to heaven, because, it would be no more than GOD loving and exalting his own Divine nature.—But when I view that JESUS, that was once made lower than angels for the suffering of death, but is now crowned with honour, immortality, and eternal glory in Heaven, as my elder brother the only and first begotten SON of GOD, alone—the heir of all things, and I joint heir of GOD in him—it gives me a free, joyful hope of attaining to that state of holiness, happiness, and blessedness with him, while that precious prayer of CHRIST's echoes
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heavenly glory through my soul—The glory thou gavest me, I have given them, that they may be one *even* as we are one—I in them, and thou in me—that they may be made perfect in one—Thou hast loved them as thou hast loved me—Thou lovedst me before the foundation of the world, righteous FATHER—the world hath not known thee, but I have known thee; and these have known that Thou hast sent me—and I have declared unto them, thy name, and will declare it, that the love wherewith Thou hast loved me, may be in them, and I in them.

EVEN here, I can view a solid basis of comfort and consolation, eternal salvation by him, who is the way, the truth and the life; able to save to the uttermost, all that come unto God, by him—seeing he ever liveth to make intercession for us; and the FATHER hath given us eternal life in his SON, who hath said, my flesh is meat indeed, and my blood is drink indeed—he that eateth my flesh, (*i. e.*) by faith, viewing himself, holy, harmless, just, and ever loved, and accepted in me, and drinketh my blood, (*i. e.*) by faith, viewing all his sins washed away, and all the blessings of grace flowing unto him, through my blood,—(1 Cor. 10, x.—Mat. 26, xxviii.)—freely, richly, and for ever: For thus I conceive the SAVIOUR to mean by eating his flesh and drinking his blood, and such saith he, dwell in me, and I in them; and as the living FATHER hath sent me, and I live by the FATHER, so he that eateth me, even he shall live by me, saith the ever blessed SON of GOD—(John 6, lv. lvi. lvii.)—And thus I have given you some of my reasons for not believing the SON of GOD to be a Divine Person, Distinct from the FATHER; but

but I believe him to be what the scriptures say of him, viz. He is the anointed Son of the living God,---(John 6, lxix)---The *Mediator* between God and us; who, of God, is made unto us wisdom, righteousness, sanctification, and redemption---(1 Cor 1, xxx.)---In short, he is of God, made unto us all, and in all;—but some will still say, that if CHRIST was not the Almighty JEHOVAH, he could not have born up under the weight of human guilt and divine wrath laid upon him; but must have for ever sunk and failed in the work of our salvation; and if our salvation depends upon the power of a creature, we must for ever perish; to which I answer, the eternal God upheld his Son; therefore, he could not fail---and as it respects being saved, I am as tender of my salvation as you are of your's---and I know I am saved with an everlasting salvation in, through, and by JESUS CHRIST, the fruit of God's everlasting love and free mercy towards me, in him; and at present, I feel an heart, as tender of the honours of JESUS, and the glory of God, as you do, be who you will; but I would not willingly subvert the order of truth, and so, in a doctrinal sense, set CHRIST in the place of God, or God in the place of CHRIST; but speak of their works, distinct as the scriptures do---but ever consider them as personally united together, in the works of our salvation---God the FATHER, is the only true God, and JESUS CHRIST is the *Mediator* between God and man---and was in CHRIST, reconciling the world unto himself---But I have observed, that persons who make use of the above argument or quibble, about CHRIST being God, are in general, the most destitute of life

and peace; and ignorant of JESUS CHRIST, or of what he is to them—and make use of words they hear others use, but know not what they say, nor whereof they affirm; and if you attempt to inform their judgements, they often go in a rage, and cry out, If CHRIST be not the true God, he cannot save their souls;—to which I answer:—If CHRIST is the true God, I must have a *Mediator* between him and me; instead of his being the *Mediator* between God and me, therefore you and I widely differ. And to the other, if our salvation depends upon the power of a creature, I will say, with you, that we must for ever perish;—but, If it rests, as it most assuredly doth, upon the immutability, almighty power, infinite wisdom, everlasting love, free grace, and sovereign mercy of God, in CHRIST his SON; then our salvation is sure—nor did the SON of God engage in the work of our salvation, in his own wisdom and strength; for as he says, of his ownself, he could do nothing—but as JEHOVAH swore with an oath, by the immutability of his nature, never to lie unto him, nor alter the things gone out of his mouth, of all that he had revealed of his eternal purpose, love, mind, and will unto him, he, in confidence of his FATHER's love and veracity, engaged with GOD the FATHER, in the grand and glorious work of our salvation—and by his union to JEHOVAH, and the indwelling of the spirit of JEHOVAH in him, and that not by measure, did so capacitate the soul of JESUS CHRIST, as to take in the infinite mind of God, as he communicated or revealed to him; as it is written in the 138th Psalm—Marvellous are thy works, and that my soul knoweth right well; and again, the

the FATHER loveth the SON, and sheweth him all things that himself doeth. So of course, he must know the eternal mind and will of God; and the former things that I have asserted respecting CHRIST's covenanting with his FATHER, in consequence of the promises of God made unto him, are clearly revealed in the word of God; and therefore I believe it upon the authority of God—and in *Isaiab* 42, it is written, saith JEHOVAH, Behold my servant, whom I uphold—(mark that)—Whom I uphold,—mine elect, in whom my soul delighteth:—I have put my spirit upon him, he shall bring forth judgment to the Gentiles. Again, He shall not fail—(mark that)—He shall not fail, nor be discouraged, till he has set judgment in the earth, and the isles shall wait for his law—Again, saith God, the LORD, the Creator of all things, I, JEHOVAH, have called thee in righteousness, and will hold thy hand—(mark that)—and keep thee—(mark that also)—keep thee, and give thee for a covenant of the people, a light to lighten the Gentiles; (i. iv. v. vi. verses) Again, Psalm 89th, it is thus written: Then thou speakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty, I have exalted one, chosen out of the people—(not out of the GODHEAD, but out of the people)—(Jer. 30. xxi.)—I have found David my servant, with my holy oil have I anointed him—with whom my hand shall be established—Mine arm, also, shall strengthen him—(mark that) Mine arm also shall strengthen him, and I will beat down his foes before his face—and plague them that hate him—But my faithfulness and my mercy shall be with him, and in my name shall His horn be exalted—(mark that)—In my
name

name shall His horn be exalted—He shall cry unto me, thou art my FATHER, my GOD, and the rock of my salvation; I also will make him my first born, higher than kings of the earth—my mercy will I keep for him for evermore—and my Covenant shall stand fast with him,—his seed also shall endure for ever, and his throne as the days of heaven, &c.

THESE promises are the promises of GOD made unto his SON; but, if the SON had been a Divine Person, distinct from the FATHER, he needed no such promises; but as I said before, the SON of GOD engaged in the work of our salvation, in confidence of the FATHER's love and veracity; and in the promised strength of GOD, he undertook our cause; as it is written—(*Isaiah* 50, iv. v. vi. vii. verses)—The LORD GOD hath opened mine ear, (mine ears hast thou opened—*Psalms* 40, vi)—and I was not rebellious, or turned back, or shrunk from the work proposed to me, when my ear was opened to hear as the learned—I gave my back to the smiters, and my cheeks to them that plucked off the hair—I hid not my face from shame and spitting.

AND now let us hear where his confidence was placed—whether in himself, as the omnipotent GOD, or in the strength and power of another—The LORD GOD will help me—(mark that)—The LORD GOD will (in the future tense) help me—therefore shall I not be confounded—(I will, saith JEHOVAH, hold thine hand and keep thee)—therefore I have set my face as a flint, said our suffering SAVIOUR—I know I shall not be ashamed—(*Hebr.* 12, ii.)—He is near that justifieth me, Who will contend with me? Let

Let us stand together—Who is mine adversary? let him come near to me—behold the LORD GOD will help me—Who is he that shall condemn me? (*Mark 14, lxiv.*)—He is near that justifieth me (*i. e.*) in raising him from the dead, and demonstrated to the Jews that JESUS of Nazareth was a man approved of GOD, and their nation was destroyed for despising them. As it is written, He that sitteth in the heaven shall laugh—the LORD shall have them in derision—then shall he speak unto them in his wrath, and vex them in his sore displeasure—Wrath is come upon them to the uttermost, saith Paul,—(*1 Thes. 2, xv. xvi.*)—Yet, saith JEHOVAH, have I set my King upon my holy hill of Zion—And again, saith the SON, I will declare the decree JEHOVAH hath said unto me, Thou art my SON, this day have I begotten Thee—(*i. e.*) Thou art my SON, the heir, the chief, the head, and LORD of all; therefore, saith JEHOVAH, Ask of me—(mark that)—Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession—*Psalms* the second and *Acts* 4, xxiii. verse the xxxiii.—And again, saith the SON, Thou hast also given me the shield of thy salvation, and thy right-hand hath holden me up, and thy gentleness hath made me great—(*Luke 1, xxxii.*)—Thou hast girded me with strength unto battle—Thou hast subdued under me, those that rose up against me—Thou hast delivered me from the strivings of the people—(and according to the promises—*Isaiab* 42, vi. and xlix. chapter)—Thou hast made me the head of the heathen.—A people whom I have not known shall serve me—*Isaiab* 55, v.—*Rom.* 10, xx—and 15, xix. x—As soon as they shall hear of me, they shall obey me—

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Acts 13, xlviii.—*Rom.* 15, xx.)—And read the 18th *Psal*m through, as I conceive the most of that *Psal*m is spoken of CHRIST—the xxxv. xxxix. xliii. verses, are the verses I have wrote.

BUT again, saith JEHOVAH, to our LORD OF Head, Sit thou on my right-hand, until I make thy foes thy footstool.—(*Psal.* 110, i.)—Again, saith Paul, This man after he had offered one sacrifice for sins, forever sat down at the right hand of GOD. From henceforth expecting, according to the promise, till his enemies are made his footstool.—(*Hebr.* 10, xii. xiii.)—Again, saith David, the King (even JESUS) trusteth in JEHOVAH; and through the mercy of the Most High, (whose name alone is JEHOVAH—*Psal.* 83, xviii.)—He shall not be moved,—thine hand shall find out all thine enemies; thy right-hand shall find out those that hate thee.—(*Psal.* 21, vii. viii.)—And again, saith the SON, I will bless JEHOVAH; who hath given me counsel,—As my FATHER taught me, I do these things.—(*John* 8, xxviii.)—My reins also instruct me in the night seasons, in meditation, and in prayer, all night to GOD.—(*Luke* 6, xii.)—I have, saith he, set JEHOVAH before me, because he is at my right-hand.—I shall not be moved; therefore my heart is glad, and my glory rejoiceth.—My flesh also shall rest in hope, for thou wilt not leave my soul in hell,—neither wilt thou suffer thine holy one to see corruption.—Thou wilt shew me the path of life—in thy presence is fulness of joy, and at thy right-hand are pleasures for evermore.—(*Psal.* 16, vii. viii. ix. x. xi.—and *Acts* 2, xxv. xxvi. xxvii.)—In short, I may quote all the Bible—for it is one harmonious piece; one part according with another—speaking

ing of the One JEHOVAH, and of his CHRIST.—
 (Rev. 11, xv.)—and all the elect of GOD, chosen
 and blessed in him; and also of the Covenant
 between the FATHER and his SON—the promises
 the FATHER made unto him, and his engage-
 ments with his FATHER, to stand forth as our
 head, and surety to GOD for us; and in the ful-
 ness of time, the FATHER sent him forth to finish
 the work, to which he was, from all eternity
 pre-ordained in the eternal purposes of the eter-
 nal GOD, and to which work, when made known
 unto him, he graciously consented, and swear
 to perform the same; in the strength of the
 LORD his GOD.—(*Isaiab* 49, v.—*Micah* 5, iv.)
 Therefore when he cometh into the world, he
 saith, Lo, I come to do thy will.—In the volume
 of the book, it is written of me, I delight to
 do thy will, O my GOD—Yea, thy law is with-
 in my heart.—(*Psal.* 40, vii. viii.)—And again,
 My praise shall be of Thee, in the great con-
 gregation—I will pay my vows before them that
 fear Thee.—(*Psal.* 22, xxv.)—which vows were
 his own personal covenanting engagements
 with his FATHER, when he was set up from ever-
 lasting, from the beginning, or ever the earth
 was, the first-born of every creature, the image
 of the invisible GOD, and the head and repre-
 sentative of all the elect of GOD, in whose glori-
 ous and gracious image.—(*Rom.* 8, xvii. xxix. l
 xxx.)—they shall all one day stand before the
 throne, ascribing their salvation unto one eter-
 nal GOD, even the FATHER, that sitteth upon
 the throne; and unto the LAMB that was slain
 for ever and ever: But no talk of Three Divine
 Co-equal Persons.—Nor is CHRIST, as I have
 before observed, a Divine Person, as distinct
 from the FATHER; nor did he teach men to be-

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lieve he was the true God,—(*Mark 11, xxii.*)—nor is he ever worshipped as God, but as the Head and LORD over all, in the glory of God, the FATHER, who hath highly exalted him, and given him a name, that is *above every name* that is named, either in this world or in that which is to come; and at the name of JESUS, every knee should bow, and every tongue confess him, (not the living God), but LORD, to the glory of God the FATHER, whose anointed and exalted Son and heir, JESUS is,—(*Phil. 2, x.*)—But to this, some object; and say, That if CHRIST is not truly God, it would be idolatry to worship him: To which I answer, To believe in CHRIST, and worship CHRIST, as the living God, instead of believing in him and worshipping him as the LORD of all, and as the *Mediator* between God and men, is but mistaken worship at best; for CHRIST the SON of the living God, is not the living God himself—nor is the living God, CHRIST—but as to its being idolatry to worship CHRIST, as God hath commanded both men and angels to do, is false, except it can be proved that it is idolatry to obey the commands of God, in giving him in all things, the pre-eminence, whom God hath exalted above all, and commanded all to bow down to him, and acknowledge him their exalted LORD, even as God hath said, *In my name shall his horn be exalted.*

BUT others besides Jesus, have been bowed down to, and acknowledged LORD; and yet, those persons to whom their brethren bowed down, were not acknowledged Gods; nor were those accounted idolaters that bowed down to them, but were commanded of God to acknowledge such lord and head, as he exalted—even as the

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LORD said unto Cain, If thou dost well shalt not thou be accepted? (*i. e.*) Have the pre-eminence, as the first-born; and unto thee should be his (*i. e.* Abel's) desire; and thou shouldest rule over him; but God had respect unto Abel, and his offering; and the LORD set Abel before Cain—at which Cain was very wroth; and in the field, Cain rose up in a rage against Abel, and slew him—supposing to have the right of first-born himself,—(*Gen. 4.*)—even as the Jews murdered CHRIST, saying, This is the heir, let us kill him, and the inheritance shall be ours; for we will not have this man to reign over us.—(*Mark 12, vii.—Luke 19, xiv. xxvii.*) But, saith JEHOVAH, He shall reign over the house of Jacob for ever; and as God reprobated Cain, so he did them for rejecting his Son. But again, by faith, Isaac blessed Jacob, concerning things to come, as a type of CHRIST, saying, Let people serve thee, and nations bow down to thee—be thou lord over thy brethren, and let thy mother's sons bow down to thee—cursed is every one that curseth thee, and blessed be he that bleth thee.—(*Gen. 27, xxix.*) This blessing of Jacob was a type of CHRIST who is the first-born of God, and lord over all his brethren; and to whom God hath given a dominion,—(*Psal. 72, viii.*)—and glory, and a kingdom; that all people, nations, and languages, should serve him; and his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed,—(*Dan. 7, xiii. xiv.*) for it is for ever and ever. But Jacob's brethren were not to bow down to him as their god, but as their lord; and God hath made that same JESUS that was crucified, the anointed LORD of

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both angels and men,---anoointed with the oil of gladness above his fellows.

BUT again: Joseph was a type of CHRIST also, who told his dreams, saying, Your sheaves made obeisance to my sheaf,--- and the sun, moon, and eleven stars, made obeisance to me---and his father said, Shall I, and thy mother, and thy brethren, indeed, come and bow down ourselves to thee, to the earth? And his brethren envied him, (as you do the man of sorrow, who cannot allow him to have that honour and glory God hath given him.) But his father observed the saying,---(*Gen. 37, vii. to xi.*) And it came to pass that Joseph was Governor over all the land, and Joseph's brethren came and bowed themselves before him with their faces to the earth,---(*Gen. 42, vi.*) And Joseph said unto his brethren, Haste you and go up to my father, and say unto him, thus saith thy son Joseph, God hath made me lord of all Egypt---Come down unto me, and tarry not,---(*Gen. 45, ix.*) This Joseph was a type of JESUS, who is LORD of all, both of the dead and of the living,---(*Acts 10, xxvi. Rom. 14, ix.*) So that he is head, and LORD, and husband of his church,---(*Ephes. 5, xxiii. xxiv.*) And, saith JEHOVAH, He is thy LORD, and worship thou him,---(*Psal. 45, xi.*)---as thy LORD and head; but it was God commanded the worship to be given. But what doth the term worship mean? Doth it always mean that supreme homage, adoration, and praise, which we pay and ascribe to the eternal God, who is the efficient cause of all things and of our existence? I conceive it doth not. But also means that reverence, honour, homage, or thanksgiving, that we pay to one, who is head superior, or benefactor;

tor; or one who hath shewn some kindness to us, or one invested with power, as a king or a judge, as Peter saith, Fear God and honour the king--and submit to every ordinance of man, for the LORD's sake--whether it be to the king as supreme--for the powers that be, are of God, and they are called God's; and when they act justly, they act as of the authority that God hath given them.--(Rom. 13,--1. Pet. 2.)--But they are not to be worshipped as the true God. But, again: Jeremiah the prophet, prayed to Zedekiah, saying, Hear now, I pray thee, O my lord the king, let my supplication, I pray thee be accepted before thee, that thou cause me not to return to the house of Jonathan the scribe; lest I die there.--(Jer. 37, xx.) to banish idgri and

If this petition was recorded in the New Testament, as offered up to CHRIST, you would have made use of it as an indisputable evidence, that the person that thus prayed, worshipped CHRIST as God;--but here you will allow, the prophet considered this king as his lord or ruler, and bearing the power of the sword; therefore, he beseeched him to spare his life; though no doubt, the prophet believed God would protect him. Again, all the congregation blessed the LORD God of their fathers, and bowed down their heads and worshipped JEHOVAH and the king--(1 Chro. 29, xx)--but, surely, they made some distinction between that homage paid to David, and that praise, adoration, and blessing, they ascribed to JEHOVAH--they must worship JEHOVAH as the living God, and David as their king, lord, and ruler; but I do not read they were charged with idolatry for so doing. But, again,

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we are informed the Jews stoned Stephen, call-
ing upon God, and saying, LORD JESUS re-
ceive my spirit: He therefore made a distinction
between that God, whose glory he saw, and
Jesus his LORD, who stood at God's right hand
—for it is not said he called upon God, and said,
LORD JESUS receive my spirit, No; but calling
upon God, and saying, LORD JESUS receive my
spirit; but as the word God is in small charac-
ters, I should suppose it hath no business there;
and Bezer* reads it thus: But he being full of the
Holy Ghost, looked stedfastly into Heaven and
saw the glory of God, and Jesus standing at the
right hand of God, and said, behold I see the
heavens open, and the SON of MAN standing at
the right hand of God;—and they stoned
Stephen who called on, and said, LORD JESUS
receive my spirit—and he kneeled down, and
cried with a loud voice, LORD lay not this sin
to their charge.—(Acts 7, lv.—to the end) You
take it in which reading you will, there is
God spoken of Distinct from our LORD JESUS
CHRIST; and so do all the apostles make a
distinction between the LORD JESUS, and that
one living and only true God, that exalted him:
Thus the GOD of our LORD JESUS CHRIST—and
whatsoever you do, in word or deed, do all in
the name of our LORD JESUS, giving thanks to
GOD and the FATHER, by him—(Colo. 3, xvii.
Ephe. 1, xvii, and 5, xx.)—that GOD, in all
things, might be glorified, thro' JESUS CHRIST.
—(1 Peter 4, xi.)—And to GOD, only wise be
glory, through JESUS CHRIST, for ever, Amen.

AND this last text, is a full proof, that the
FATHER is the only true, and only wise GOD.

* Who is Bezer — then mentioned
in this Place — Why mentioned
anybody? Beza —

But again, Abigail worshipped David, as her lord,
(1 Sam. 25, xxiii. xxiv. xxv.)—Lot bowed him-
self with his face to the ground and revered
the messengers of God—(Gen. 19, i. ii.)—which
thing is noted in *Hebr.* 14, ii.—And as to bene-
factors, the man whose eyes the LORD opened—
(*Job* 3, xxxviii.)—--and also the lepers—(*Luke*
17, xvi.)—--both worshipped CHRIST, as the SON
of GOD, the LORD and SAVIOUR, but not as
the living GOD. But some bring the answer of
CHRIST to the Devil, to prove that JESUS
CHRIST was GOD; and that we are not to pay
any kind of honour to any one save to GOD only;
To which I answer, the Devil did not believe
that CHRIST was the true GOD; but, on the
contrary, he said, I know thee, who thou art,
thou Holy One of GOD.—(*Mark* 1, xxiv.)—
And, again, the Devil cried, in the mad Gada-
rene, with a loud voice, and said, What have I
to do with thee, Jesus, the SON of the Most
High GOD?—(*Mark* 5, vii.)—The Devil is no
Trinitarian—(*James* 2, xix.)—He believed there
was one GOD, and that JESUS was the SON of
GOD; therefore he said unto him, If thou be
the SON of GOD, cast thyself down, for it is
written, HE, (i. e.) GOD shall give his angels
charge concerning thee, (the SON of GOD)—
and in their hands they shall bear thee up, least,
at any time, thou dash thy foot against a stone.

(HERE the Devil wanted CHRIST to cast him-
self down from the pinnacle of the Temple, with
this insinuation, that if he was the SON of GOD,
the angels had a charge concerning him, and
they would catch him in their hands, before he
came to the pavement, lest he should hurt his
feet)

feet against the stones; but he left out these few words--to keep thee in all thy ways.--(Psal. 91, xi.)--which words explain the other parts of the text, and which plainly shew the Devil corrupted the sense of the text, in order to tempt the LORD to presumption, instead of reliance; therefore, JESUS answered the Devil, saying, It is written, Thou shalt not tempt the LORD thy God--(Deut. 6, xvi.)--Which text, CHRIST by no means, applied to the Devil, but to himself, whom the Devil was tempting to tempt the LORD his GOD: For the text was not written to the Devil, but to the Sons of men; and CHRIST was made under the law.---But here I would ask, Whether angels have the charge of their Maker, or whether God preserveth angels, (Nebe. 9, vi)---because, it is written, Angels had the charge over JESUS.

BUT, I pass on:---Again, Satan tempted the LORD to worship him and he would give him, as a reward, the kingdoms of the world, and the glory of them---but JESUS answered, Get thee hence, Satan! for it is written, thou shalt worship the LORD thy God, and him only shalt thou serve--(Deut. 6, xiii)---Here CHRIST meant, X he ought not to worship the Devil, but the LORD his GOD---nor did CHRIST ever teach men to believe in any God, besides the FATHER only---(John 14, i. xii. and Chapt. 12, xxiv.)--and in, or on him, as the sent of God.--(John 6, xxix) nor did JESUS himself worship any other besides GOD the FATHER, and testified saying, He is a spirit, not Three Distinct Persons, but a spirit, and the only true living God; and declared he lived by the FATHER, who is to be worshipped in spirit and in truth. But the stress

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Priesthood as related to the Salvation of
humans*

is laid upon the words, and *him only* shalt thou serve. To which I answer, That God the FATHER is to be served as the only true God, I readily grant; and that JESUS was to worship and do the will of GOD the FATHER only, I also grant; because, no one was his GOD, or his head, but the FATHER only—therefore, he ought, and did serve him, and him only—But, that we are to deny CHRIST that service and honour, which God hath counted him worthy of, I do not grant; for he is my LORD and MASTER. But there be some that serve not our LORD JESUS CHRIST, but with good words and fair speeches, deceiving the hearts of the simple; teaching the Doctrine of Three Co-equal GODS instead of One GOD, and one *Mediator*; but, saith Paul, The kingdom of GOD is not meat nor drink, but righteousness and peace, and joy in the Holy GHOST—and he that in these things serveth CHRIST (as his LORD and Master,—*John* 13. xiii.)—is acceptable to GOD, and approved of men.—(*Rom.* 14. xvii.) And, saith he, Ye serve the LORD CHRIST; (*Col.* 3. xxiv)—and those who have masters, according to the flesh, are to do service unto them, as unto CHRIST, not with eye service, as men pleasers, but as the servants of CHRIST, doing the will of GOD, from the heart.—(*Eph.* 6. vi. vii.)—and we are also, by love, to serve one another.—(*Gal.* 4. xiii.)—And after all this service, it amounts to no more than serving GOD; for whatever good works we do, they are the fruits of righteousness, which are by JESUS CHRIST, to the praise and glory of GOD.—(*Phil.* 1. xi.) And, saith the SON, Herein is my FATHER glorified, that ye bear much fruit—so shall ye be my Disciples.—(*John* 15. viii.)—So that what-

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ever Doctrine CHRIST taught, believing in that Doctrine to be the Doctrine of God, taught by JESUS CHRIST, the SON and sent of GOD, we believe, not only in HIM, but in the FATHER who sent him; for, saith he, The Doctrine is not mine, but his who sent me.—(*John* 7. xvi.)—And whatever service we perform in love to the saints, or in preaching the word, it is the service taught by CHRIST, and done to CHRIST, therefore, as the servants of our LORD and MASTER, we serve CHRIST, in perfecting the saints, and edifying the body, mystical; and as instruments to call in the chosen ones—But all this is but serving GOD also, as Paul saith, Now we are Ambassadors for CHRIST, as though GOD did beseech you, by us. We pray you in CHRIST's stead; be ye reconciled unto GOD.—(*2 Cor.* 5. xx.—*Eph.* 4. xii.)

BUT I would likewise observe, to those objectors of honouring CHRIST as the exalted man, in union to, and in the glory of GOD the FATHER, that they only talk about honouring CHRIST as GOD, but never do as they say; for you hear them in prayer, they pray to the FATHER as the true GOD, in his name—and if they ascribe praise, it is ascribed to the FATHER, as the true GOD, through CHRIST; and when a preacher gets up into a pulpit, to preach, the first part of his Sermon, perhaps, will be to prove CHRIST to be the true GOD, distinct from the FATHER; which is, in effect, proving Two true GODS, and the SON of GOD to have spoken a falsehood; who hath declared the FATHER to be the only true GOD—but the latter part, or the middle of their Sermon, will knock all down again: For when they begin to preach the Gospel,
and

and speak of CHRIST, as the SON of the true God and the *Mediator* between God and men, praying his FATHER, obeying his law, and suffering for us, the just for the unjust, to bring us to the true God; and that He ever liveth to make intercession for all that come unto the FATHER by him; they overthrow all they advanced before, in order to prove JESUS to be the living JEHOVAH—for in so saying, they deny him to be the true God; and I would observe further, Some of those, if we judge them by their words, who profess to be so tender of the honour of God; and so afraid of being idolaters, that they will not dare to praise, love, and adore, that dear anointed Man, CHRIST JESUS—who, for our sins, in agonies of soul, sweat as it were, great drops of blood, falling down to the ground!—That dear anointed MAN, who loved us unto death.—I say, These tender-hearted men, dare not love, honor praise, and adore, this loving brother and exalted LORD.—It would be idolatry, say they, to worship a creature, though the fulness of the God-HEAD dwelling in him, bodily; and he personally united to JEHOVAH, who commands all to worship him as LORD. But if you speak against the oppressing tyrants, that grind the face of the poor, and are the nursers, and cherishers of all abominations in the earth, they will feel their tender, superstitious, and blinded passions, move with such enmity against you, and hiss, like serpents, as though they would devour you, and not scruple to call you a graceless man, for so doing, though James declares, They oppress us, and draw us before (unjust) judgment seats; and blaspheme that worthy name, by which we are called.

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called.—(*James* 2. vi. vii.) Calling themselves by those names, of which he only is worthy.—(*Tim.* 6. xv.—*Rev.* 13. i.) But if they cannot allow him praise and honor, the blessed in Heaven will join with me, and say, Worthy is the LAMB that was slain. Ah! but, say you, they *worship* him as GOD. I say it is false! for they declare he redeemed them unto GOD by his blood; therefore, they could not mean he was that GOD, to whom he redeemed them; but adored him, loved him, and praised him, as the LAMB that was slain, saying, Thou art worthy to take the book and open the seals thereof; for, Thou art the second person in the Trinity,—No! That's not it! For thou art JEHOVAH—JESUS, No! Nor that's not it! For they acknowledge none other but One to be JEHOVAH; Nor did they say the GOD Man, as ignorance has taught men on earth to talk, (not knowing what they mean) but their worship was this, Worthy is the LAMB that was slain, to open the seals of the book—for, Thou wast slain, and hast redeemed us unto GOD, by thy blood, out of every kindred and tongue, and people and nation; and hast made us kings and priests, unto our GOD, (even thy FATHER; *Rev.* 1. vi.)—and we shall reign on the earth, and the angels join the theme, saying, with a loud voice, Worthy is the LAMB that was slain, to receive power, (*Mat.* 28. xviii)—riches, (*John* 3. xxxiv.—*Prov.* 8. xviii)—and wisdom, strength,—(*Isaiah* 11. ii. iii.)—and honour, and glory, and blessing,—*Psalms* 21. v. vi)—In short the seven spirits of GOD rest upon him; and he is LORD, in the glory of GOD the FATHER; and the seven spirits of GOD resting upon him, qualified him to open that book, and loose the seals thereof,

thereof, and expound his FATHER'S will to the church; and he had an authority given him to put the same into execution, for he went forth, having the seal of the living God, which plainly proves, he himself is not the living God, for, saith he, to the four angels, to whom it was given to hurt the earth and the sea, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of *our* God, in their forehead.—(Rev. 7. xxiii.)

But still some will say the mighty miracles CHRIST wrought, prove him to be the true God; but Peter saith, The miracles God wrought BY him, even by JESUS of Nazareth, proved him to be the *Man* approved of God; and saith the SON, it is my FATHER that dwelleth in me; HE doeth the works.—Therefore, you are mistaken yet.—But, if the miracles that were wrought by CHRIST—prove him to be the true God, what must the works the Apostles did, prove them to be? For the LORD told them, saying, The works that I do, shall he that believeth on me do also!—and greater works then these shall he do; because, I go to my FATHER.—(John 14. x. xii.—Acts 5. xii. xiii. xiv. xvi.) But, again, say some, He searcheth the hearts, and trieth the reins, to give unto every one according to his works.—(Rev. 2. xxiii.)—And Peter confessed him as the searcher of hearts; saying, Thou knowest all things—Thou knowest that I love thee.—(John. 21. xvii.)—Therefore, he is the alwise God, say some—to which I answer, Your conclusion is false! For, although Peter confessed him, as knowing all things, respecting his vain confidence; and what sorrow of soul he had undergone,

gone, on the account of his denying him, when he said, I know not the man.—(*Mark* 14. xi.) And he likewise confessed that the LORD knew he loved him, and did not deny him, from either hatred or contempt, but through weakness, confusion, and fear; but Peter did not confess him as the alwise God, but the anointed Son of the living God; and likewise the Disciples confessed, saying, We are sure that Thou knowest all things and needest not that any man ask thee, or teach thee.—*John* 2. xxv, (mark that)—Any man teach him, or ask him; for, by this, we believe that thou art the alwise God—No! but that he came from God, as he had said unto them, I come forth from the FATHER.—Again, I leave the world and go to my FATHER. Then his Disciples said unto him, Lo, now, speakest thou plainly, and speakest no proverb—now we are sure thou knowest all things, and needest not that any man ask or teach thee—For God taught him all things and shewed him all things that he knew; and all things he had heard of the FATHER he made known unto them—but of the day of Jerusalem's destruction he did not know—but it was revealed unto him after he ascended to Heaven.—(*Rev.* 1. i.)—And, as it respects his knowing Peter's heart, we are informed, That JEHOVAH made him of quick understanding, in the fear of the LORD (*Isaiah* 11. iii.) I can, of mine ownself, do nothing, saith the SAVIOUR; as I hear, I judge, and my judgment is just,—Why? Because, I seek not mine own will, but the will of the FATHER which hath sent me. (*John* 5, xxx.) and the FATHER is the only wise God.

In short, I may go on to answer first one quibble
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of men, and then another, for everlasting, if I would, for there is no end of dispute, where prejudice and prepossession reigns in the heart; and where men are wrapped in a robe of blind superstition, and vain conceit, as to think themselves the only wise and humble people, because they profess to believe the Doctrine of a Trinity of Co-equal Gods, and yet but one God, which is contradiction and confusion—but they call it their humility, to submit to the Doctrine, as a Divine Mystery that cannot be comprehended. We cannot, say they, by searching, find out the Almighty to perfection—we must submit to the truth of the Doctrine, upon the authority of divine revelation—It is a Divine Mystery, say they—We must not reason about it!—To which I answer—To find out the Almighty's eternal self-existence, to perfection, or the heights and depths of his eternal thoughts, purposes, sovereignty, and ways, is what the utmost stretch of my most expanded thoughts, cannot explore, or fully find out; yet I would search his mind and will, as far as he has been pleased to reveal it unto me in his word; and ask of *him*, the spirit of wisdom and revelation, to lead me and instruct me—and what I cannot find out, or he seeth meet to hide from me, I desire to confess to him my ignorance of, and adore his sovereignty: and say, O! the depth of the riches, both of the wisdom and the knowledge of God.—How unsearchable are his judgments, and his ways past finding out!—(*Rom. 11, xxxiii.*)

BUT as to the Doctrine of a Trinity of Co-equal Persons, and each person God, and yet not Three Gods, is nonsense and self-contradiction—and no where revealed in the Bible; therefore,

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BUT as to the Doctrine of a Trinity of Co-equal Persons, and each person God, and yet not Three Gods, is nonsense and self-contradiction—and no where revealed in the Bible; therefore,

fore, cannot be believed upon the authority of God, for God is not the author of such confusion; therefore, it is no Divine Mystery, but a popish Mystery of confusion, invented by *Athanasius*, and some such men, handed down by tradition from one to another, and is the cause of perpetual strife and debate among the Lord's people, and throws the minds of his dear children into confusion and distress, while they hear men insisting that all will be damned, that do not rightly believe the Doctrine of the Trinity—though they confess, no one can understand or comprehend it. Then, how is a man to know whether he believeth it aright or not—seeing there is so many different opinions of men, about the Trinity? All cannot be right—and a man must not exercise the rational powers of his soul, respecting it, but must act like an idiot, void of reason—for we must not reason about it—or else we must be like a crowd of blinded superstitious papists, give implicit faith to what our wise infallible priests tell us—but not reason about it—and as to its being revealed to any christian man by the spirit of God, in his soul, in his confession to God, there is no such thing. The scriptures declare there is but one God, and one *Mediator*; and that one God, even the FATHER, shines by his divine spirit, into his people's hearts—to give them (not the vision of a Trinity) but the light of the knowledge of the glory of one God, in the face of JESUS CHRIST, who is the one *Mediator* between God and men—the Man, CHRIST JESUS—the anointed and well-beloved SON of the one eternal living God. And I believe that CHRIST, as to his own personal nature, is neither angelic nature, nor divine nature; but human—made

in all things like unto his brethren—but as to the powers of his glorious, holy, and gracious soul, I conceive them to be as far above the powers or intelligence of angels or men, as the wisdom of Solomon (to whom God gave largeness of heart, as the sand upon the sea shore) exceeds that of the weakest, or meanest capacity of men; and perhaps, my comparison, in this respect, is too mean; therefore, let it suffice to quote what the word of God declares, that is, He is the Man of God's right-hand the Son of Man, that he hath made strong for himself—(*Psal.* 80, xvii.)—capable of taking in the fullness of the GODHEAD, as it dwelleth in him bodily; and a fit medium, through which, and by whom the eternal, invisible God manifesteth himself unto his creatures; and as all the perfections of the GODHEAD, and all the love, purposes, and grace of God, beam forth through him and dwell in him, he is in that sense, among others, called the express image of the invisible God; and to what extent of wisdom, glory and power, the Man CHRIST JESUS is exalted, now in heaven, or how near to omniscience and omnipresence, and the power of quickening and raising the dead—knowing the thoughts, states, and places of abode of each particular saint, even as God himself, in consequence of his union to JEHOVAH, and the indwelling of the GODHEAD in him, is not for me to determine—it being the Mystery of God and of CHRIST, and past my power of investigation: But as CHRIST said to Philip, I believe the FATHER is in the SON, and the SON in the FATHER—for the very work's sake;—(*John* 14, x.)—Being convinced of this, both from scripture and experi-

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ence, that Jesus knoweth his people—can manifest himself unto them—make an abode with them, by a spiritual communion of spirit—and can sympathize with them, even as Paul declares, The word of God is quick and powerful, and sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discernor of the thoughts and intents of the heart;—neither is there any creature but what is manifest in his sight, but all things are naked and opened (by the indwelling of the GODHEAD in him) unto the eyes of him with whom we have to do—(Hebr: 4, xii. xiii.)—So that he can intercede for, and commune with each particular saint, in every trouble and state of soul he can be in—(Isaiah 50, iv.)—And wherein it is that you hold JESUS CHRIST in a higher point of view than what I do, I cannot see. You talk of some begotten Divine Person dwelling in him; and I believe there is no such begotten divinity to dwell in him; but he that dwelleth in the SON of God, even in the Man CHRIST JESUS, is the FATHER, for JESUS CHRIST is not united to some begotten GODHEAD, Distinct from the FATHER, but he is personally united to the living GOD, even to the eternal JEHOVAH; yea, they are Two Distinct Persons and Two Distinct Natures—the one human, the other divine—the FATHER is the only true GOD—and JESUS CHRIST, is his only begotten SON—the heir of all things, and our brother, and our LORD.

THAT this union between the FATHER and the SON, is not a union of *two* equal natures, or of *two* natures making one complex person, is to me.

me clear and plain; for it appears to me, to be clearly revealed in the word of God, that the union between the SON and the FATHER, is a union of persons; and that one person is greater than the other—and that the SON is dependent upon the FATHER, and the FATHER is above the SON; as it is written, the head of CHRIST is God—(1 Cor. 11, iii.)—And there is one God the FATHER of all, who is the God of our LORD. (Ephe. 1, xvii)—and is above all—(Ephe. 4, vi.) And again, CHRIST liveth by the power of God. (2 Cor. 13, iv.)—Again, as the living FATHER hath sent me, and I live by the FATHER, saith the SON, My FATHER is greater than I—(John 14, xxviii.)—And again, saith he, my FATHER which gave them (*viz.* the sheep unto me) is greater than all, and none is able to pluck them out of my FATHER's hand. And then comes in, I and my FATHER are one.—(John 10. xxix. xxx.)—Can any thing be more plain than this; That the FATHER is greater then all, the God and HEAD of CHRIST; and that He is above all; and I live by the FATHER, is the SON's own testimony, and so it must be, for the FATHER is the living and the only true God—therefore, their union is not an union of equality of natures. And again, That their union is an union of persons, and not of natures, making one complex person, is also clear, from John 17. xxi. xxii. xxiii. where it is written, That they may all be one, as Thou, FATHER, art in me, and I in thee—that they also may be one in us—and again, That they may be one, *even* as we are one.—Now you will allow that, notwithstanding our union to CHRIST, as he is bone of our bone, and flesh of our flesh, and we joined to the LORD are

one spirit with him, That we are Distinct persons from him ; and are also Distinct persons one from another, though united to CHRIST, as one body united to our head ; we are one, Even (mark that)—even as the FATHER and SON are one—Then the union must be a union of persons, but not of equality ; for although we are one with him, yet he is above us. And again, the husband and wife are one flesh and one in name, for he called their name Adam—(*Gen. 5. ii.*)—and one in riches and interest ; but the head of the woman is the man—(*Eph. 5. xxii. xxiii.*)—and she is subject unto her husband, as her lord—(*1 Pet. 3. vi.*)—Even so we are subject unto CHRIST, as our LORD—(*1 Psal. 45. xi.*)—our husband and head ; and the SON will be subject unto the FATHER, when he shall cease to reign as king of nations, or to act as *Mediator*, saying, Here am I, and the children which thou hast given me---The FATHER is the head and GOD of the SON---So of course his GODHEAD ; and the SON is LORD, in the glory of GOD and his head, bears his names, even as the woman beareth her husband's name, and as we bear CHRIST's---for the head of the woman is the man ; and head of every man is CHRIST, and the head of CHRIST is GOD ; But the man is above the woman---CHRIST is above kings, saints, or angels ; but the FATHER is above the SON ; the most high GOD, above all ; and till I deny the FATHER to be the living and only true GOD, I do not deny CHRIST'S GODHEAD.

AGAIN, This union of the FATHER and the SON is an essential union, both to the glory of CHRIST and our salvation ; for it was the union of
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of CHRIST to God that qualified him as the all-sufficient *Mediator* between God and men, as JEHOVAH saith, Behold my servant whom I uphold—mine elect, in whom my soul delighteth—I have put my spirit upon him; he shall bring forth judgment to the Gentiles.—Again, saith John, God giveth not the spirit by measure, unto him, even the SON, whom God hath sent.—(*John* 3, xxxiv.) Again, saith the SON, I can of mine ownself, do nothing.—(*John* 5, xxx.) And again, It is my FATHER that dwelleth in me—He doth the works.—(*John* 14, x.)—Then it was this union of the SON to God, and the indwelling of the fulness of the GODHEAD in the SON, that qualified him as our *Mediator* and living head; and is an enriching union, and also essential to our salvation.—The SON liveth by the FATHER, the living God—who gave unto the SON to have life in himself, as our head, to quicken whom he will—and he deriveth all things of God, as we derive all of God, in him and by him; for the FATHER loveth the SON, and hath given all things into his hands.—(*John* 3, xxxv. and chap. 13, iii.) And, again: All things whatsoever thou hast given me, are of thee.—(*John* 17, vii.)—and all things are ours; because we are CHRIST's, and joint heirs with him of God—and all things are CHRIST's, because he is God's.—(*1. Cor.* 3, xxiii.)—(*i. e.*) The appointed heir of all that the FATHER hath, as he, himself, saith, All that the FATHER hath are mine.—(*John* 16, xv.)—And again, All mine are thine, and thine are mine.—Thine they were, and thou gavest them me.—(*John* 17, vi. x.)—And thus it appeareth plain, the union of the FATHER and SON, is an union of persons; and an

an enriching union, essential both to the glory of CHRIST and our salvation. And thus much respecting the union of the FATHER, and the SON, and we in him—which union, personally subsisted between the living GOD and the holy, glorious, soul of CHRIST, before the world began; as he also saith, JEHOVAH possessed me, in the beginning of his way before his works of old; but as to that wild, unscriptural notion of men, respecting CHRIST being perfect GOD, and perfect man, in one person, has no meaning in it—nor hath it any foundation in the Bible of truth, for there is but one perfect GOD, and one perfect *Mediator*—and JESUS is not that one GOD, and the *Mediator*; for the one GOD is one person, and the *Mediator* is a person distinct from him—GOD is One Divine Person; to whom intercession is made; and JESUS CHRIST is the advocate with the FATHER, and he ever liveth to make intercession for all that come unto GOD, by him; therefore, he is not perfect GOD and perfect man, in one person—for there is One GOD, and One *Mediator*, between GOD and men—the GOD—man—No!—but the man CHRIST JESUS.

AGAIN, saith Paul, a *Mediator* is not a *Mediator* of One, but GOD is One—but a *Mediator* must be neither of those parties, between whom he stands as *Mediator*, but distinct from both—so JESUS is separate from sinners—being holy, harmless, and undefiled,—and Distinct from GOD, being the SON of GOD, the anointed, beloved, and approved man JESUS, who is the center of union and peace, in whom the eternal GOD of love, mercy, and grace, and beloved and ransomed sinners, meet in one eternal friendship,

ship, as he himself saith, At that day, ye shall know that I am in the FATHER, and you in me, and I in you.—(*John 14, xx.*)—As he also said unto his FATHER, That they may be one, as thou FATHER art in me—and I in thee, that they may be One in us. This union of the FATHER to the SON, and SON to the FATHER, doth not prevent their Distinct actings—the one as GOD, and the other as *Mediator*, in the work of our salvation; nor doth their Distinct actings sever their union, any more than our union to CHRIST prevents us acting as distinct persons from CHRIST—or our distinct actings sever us from being one with CHRIST; but the union is the foundation upon which our distinct actings stand, as was before shewed, respecting the FATHER and SON—and as CHRIST said unto his Disciples, I am the Vine, ye are the Branches, he that abideth in me, and I in him, the same is he that bringeth forth much fruit; for without me ye can do nothing.—(*John 15, v.*)

BUT I would observe further, That the union between GOD and the man, CHRIST JESUS, is not an union of nature's forming,—one complex person; and for this reason, a rational soul and flesh subsisting, constituteth one complete intelligent person; and, if that person subsists by himself, or is united to one, or to ten thousand more, he would for ever remain a Distinct person—even as we, when all raised spiritual and glorious, shall all know, and act, and enjoy, as Distinct persons, though we shall be but one glorious habitation of GOD, in CHRIST; even so CHRIST is filled with joy, in the glory and presence of GOD. But then, you Mystic Trinitarians cry out, The human

human nature of CHRIST, is not a person, but a thing—but I would ask you, What thing?—Why, say you, An holy thing.—But that is not an answer to my question.—Is it an intelligent thing, or an unintelligent thing? If an unintelligent thing, CHRIST must be nothing but flesh, as touching his human nature; but I read, that he had a soul, sensibly affected with joy and grief; which plainly declares him an intelligent thing—so, of course, a person, the child born, and Son given—as it is written, *Thou shalt conceive in thy womb and bring forth a Son, and shall call his name JESUS.*—(*Luke 1, xxxi.*)—And the child grew, and waxed strong in spirit; and this child JESUS, was the SON of GOD, filled with wisdom; and the grace of GOD was upon him.—(*Luke 2, xl.*)—As Peter said, again, Grant that signs and wonders may be done by the name of thy holy child JESUS.—(*Acts 4, xxx.*) So that your quibble upon the word holy thing—(*Luke 1, xxxv.*) proveth nothing for you, except you can prove him an unintelligent thing; then you may prove the man CHRIST not to be a person. But what man, in his senses, if his mind was not wrapt up in the weeds of popish superstition, would dare to say that a rational soul and human flesh subsisting, was not a person, however intimately or closely united to another divine person? And, if not a person, Is he the quarter, half, or three quarters of a person?—If so, join your begotten GOD to those parts, it would make about a person and a half, at least! What unmeaning construction would such men put upon the word of GOD, sooner than they will submit to truth, and renounce their old unscriptural notions! But in these two following texts;

(*Mark*

(*Mark* 13. xxxii---*John* 14. xxviii)---the human nature, shall be allowed by you, to be a person--because you think it suits your wicked purposes.

BUT I shall proceed, having spoke a little, respecting the Covenant of Grace, and various other things, tending to shew that the Covenant was not made with Three Distinct Divine Persons—but that GOD made a Covenant with his SON, but with no more, only considering the elect of GOD in him.

AND I shall now propose various arguments, founded upon various passages of scripture; some used as a further proof of the doctrines already stated, and others, for my opposers to answer.

AND, *First*.--As it respects the existence of the soul of CHRIST, being with GOD in heaven, and really enjoying glory and blessedness with JEHOVAH, before the world was—This is a Doctrine that I have mocked and contradicted many times; but now being convinced it is a Doctrine revealed in the scriptures, I desire to vindicate it as a truth of the Bible; and the first text that I shall note, is *John* 6. xxxviii. Where it is written, I came down from heaven, not to do mine own will, but the will of him that sent me—The person speaking in the text, is the SON of GOD, who expressly says, he came down from heaven—and it follows, of course, that he was in heaven, before he came down from heaven; nor can there be any other sense put upon that part of the text, but what he, who came down from heaven, was in heaven before he came down,—As it is also written, What, and if ye shall see the

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SON of MAN ascend up where he was before ?
 (lxii.) Again, JESUS knew that his hour was
 come, that he should depart out of this world—
 and that he was come from GOD, (but GOD can-
 not come from himself)—and that he went to
 GOD.—(*John* 13. i. iii.)—And again, I came
 forth from the FATHER, and am come into the
 world—Again, I leave the world, and go to the
 FATHER ; and his Disciples answered and said
 unto him, Lo, now, speakest thou plainly and
 speakest no proverb ?—By this we believe that
 thou camest forth from GOD—(*John* 16. xxviii.
 xxx.)—Again, JESUS said unto them, If GOD
 were your FATHER, you would love me, for I
 proceeded forth, and came from GOD (mark that).
 There is but one only true GOD, which is the
 FATHER—and, saith JESUS, I proceeded forth,
 and came from GOD—neither came I of myself.
 (*i. e.* Not of my own will) but he sent me
 (*John* 8. lxii.)—For I came down from heaven
 not to do mine own will, but the will of him that
 sent me.—Now what sense can any man put upon
 such passages as these—without admitting that
 JESUS CHRIST, the SON of GOD, was in heaven
 before the body was prepared for him of the
 woman's seed—but when the body was prepared
 for him, then said he, Lo, I come to do thy
 will, O GOD.—I came down from heaven, not to
 do mine own will, but the will of him who sent
 me.

THEN it is indisputably plain that the soul of
 CHRIST was in heaven before he came down
 from heaven, and was made flesh and dwelt
 among us.—(*John* 14.) He often in his pre-
 incarnate state, visited the FATHER, known to
 them

them by the name of the angel of JEHOVAH's presence; and the word of JEHOVAH as before specified; but he did not dwell with men, till he was made in all things like unto his brethren, flesh and blood, as well as a human soul—then he dwelt among us; and he was known among men, by the names SON of GOD, MESSIAH, SON of MAN, and JESUS of NAZARETH—that man of sorrows and acquainted with grief! But some will say, He that came down from heaven to do the will of GOD, was a Divine person—I deny it; and defy any man to prove that one Divine person came down from heaven, not to do his own will, but the will of some other, who his GOD that sent him—for a Divine person is, properly, GOD; and then it would be one GOD coming down from heaven, to do the will of another GOD—which cannot be—for there is but one GOD—and he is one; besides, it was not GOD that came down from heaven, but the SON of GOD; and he is not that one GOD whose SON he is; and the SON came down from heaven, not to do *his own* will, but the will of *him that sent him*. And there is not inferiority and superiority in the will of the GODHEAD—one part sovereign and controuling, and the other part passive, and subject to the controul of another—and yet that must be the case, if the person who came down from heaven, was a Divine person; for he expressly says, He came not to do his own will, but the will of him that sent him—which was the FATHER, who worketh all things after the counsel of his own will—But no talk of his will being brought under the controul of any; but he will work, and none shall let it.—I will do all my pleasure.—Again, saith Paul, In every thing give

thanks, for this is the will of GOD, in CHRIST JESUS, concerning you.—(*Thes. 5. xviii.*)

AGAIN, CHRIST was delivered into the hands of the Jews, by the determined counsel and foreknowledge of GOD.—(*Acts 2. xxiii.*)

AND, again, CHRIST gave himself for our sins, according to the will of GOD.—(*Gal. 1. iv.*)—Thus, look where you will, the will of GOD the FATHER, is the absolute ruler and controul of all—and the will of the SON is subject to the will of GOD.—Not my will, but thine be done; again, I seek not my own will, but the will of the FATHER which hath sent me.—(*John 5. xxx.*)—Again, saith JESUS, My meat is to do the will of him that sent me, and finish his work. But he, who is the living and true GOD, was never subject to the will and controul of any. (*John 4. xxxiv.*)—And these scriptures are so plain, that was not man's heart shut against the truth of them, by prejudice, and the fear of believing that, which the generality of men condemn, they would immediately fall in with the Doctrine of CHRIST's existence with GOD in heaven, and that before the world was—and that it was the soul of CHRIST which came down from heaven, to do the will of the FATHER, in that body which he prepared for him; and those who deny it, have but two refuges, to which they fly, in order to escape the force of truth; The one is, That he, who came down from heaven, to do the will of GOD, was a Divine person.—If so, as before observed, He must be GOD; for he who is a Divine person, as the FATHER is, must be GOD; which amounts to this, One GOD sent by another

another God, came down from heaven, not to do his own will, but the will of that God who sent him. As saith the Son, Not my will, but thine be done. But, God is not Two, nor Three parts, existing Distinct—nor is there any other God than one—that one God should send another; and God is one. But again, When they meet with a text which speaks of CHRIST, as being with God in heaven, before he came into this world, and it will not suit their purpose—as they suppose to say the person speaking for spoken of, was a Divine person, Distinct from the FATHER, then they tell us, that we must always understand the language to be prophetical; and that CHRIST existed with God, in his purpose, mind, and will; and so they would have us to understand.---(*John* 17. v.)---that CHRIST had a glory with God, as considered in his purpose, mind, will, and decree; but as man, or as a pure spirit, with God, he did not really possess it. This is the other refuge which they fly into, and so fight against the plain truth of CHRIST's existence with God before the world was.

BUT I would ask those over wise men; or wise, above what is written, How they know CHRIST meant God only decreed that glory for his Son, which he prayed the only true God to glorify him with; when he expressly said, That glory which I had with thee, before the world was and not that glory thou decreedest for me—let every wise and gracious man and woman judge, which is the most plain and obvious sense of the passage, Whether to mean a glory only decreed for CHRIST, or whether the Son meant he had enjoyed a real glory in heaven with the FATHER, before

before the world was, and before he came out of heaven from God—and which it appeareth most just and proper, and most consistent with truth and reason, to believe the person who prayed, to be a Divine Person, or the man CHRIST JESUS—The person addressed was the FATHER—and the person who prayed was the SON, who worshipped and praised the FATHER, by the appellation of holy and righteous FATHER, and only true GOD ;—and the SON prayed to the FATHER, to glorify him, with his ownself, with that glory, saith he, which I had with thee before the world was, which can never be construed to mean one GOD, praying to another GOD to glorify him; nor can it mean, as some have said, That CHRIST as man, prayed to the FATHER, to glorify his human nature, with that glory which he as GOD had with the FATHER, before the world was—because, if the Man CHRIST JESUS, was united to some Divine Person or GOD, distinct from the FATHER, his human nature had no need to pray to the FATHER, because his human nature would be exalted and glorified, in the glory of that Divine Person, to which he was united ; but GOD the FATHER, only exalted the Man CHRIST JESUS, and he is (confessed) LORD to the glory of the FATHER, who exalted him ;—therefore, he was not united to any other Divine Person, save to the FATHER, for there is none other,—for the SON of GOD, confessed his FATHER to be the only true GOD in his prayer to him, for to glorify him.

Secondly :—THE person that prayed to the FATHER, saying, glorify thou me, with that glory which I had with thee,—was the same person

son that possessed the glory with the only true God, before the world was. For the pronouns *Me* and *I*, apply to one and the same nature, and the same person; therefore, if he possessed glory as God, with the FATHER, he, as God, prayed to the FATHER; but as if he man, had a real enjoyment of glory as man, with God, before the world was; then he, as man, and the Son of God, prayed the FATHER to glorify him, with that glory, he, as a pure, holy, and glorious spirit, had with God, before the world was.

THE latter is what I believe:—For thus he prays, Glorify thou *Me*, with that glory, which I had with thee before the world was. But it is of no use standing to dispute with some, for they are so self-willed and perverse, that they will fight against the plainest evidence of truth, yea, even against the testimony of their own conscience; and condemn that which they clearly see, and are constrained to believe, is true. Such cannot appeal to God, as David did, and say, Let my heart be sound in thy statutes.—(*Psal.* 112, lxxx.)—they only wrangle and shift about from one sophistical argument to another, in order to confuse or confound those they argue with, to gain a victory; but truth can only triumph, because, truth only can stand the test, and bear the light—but in order to evade the force of the 5th verse of the 17th of *John*, there are some who say there are many things spoken of in prophetic language, as though they were, when it must be allowed they were not only considered, as in the mind, fore-knowledge and decrees of God, readily granted; nor had the body of JESUS CHRIST
glory

glory with the FATHER, in heaven, until it had suffered death, and was raised from the *dead*, and afterwards he was crowned with glory and honor. But was CHRIST prophesying in the 15th of John, or was the SON of GOD praying to the FATHER, That, as he had glorified him on the earth, and finished that work he gave him to do, and which he came from heaven to perform, (viii) and as he had now finished it he prayed the FATHER to glorify him with his ownself, with that glory which he had with him, before the world was.

BUT further—The eighth chapter of Proverbs, from the twenty-second verse to the end, is full in speaking all the way through, upon the early existence of JESUS CHRIST, the first-born of every creature, who was in the beginning with the FATHER—(1. *John* 1, i. ii.)—who is called the wisdom of GOD, and power of GOD unto salvation—and saith CHRIST, The wisdom of GOD, JEHOVAH, possessed me in the beginning of his ways.—But did he mean JEHOVAH not did possess him, only decreed he should be?—No such thing: the words are plain, and no obscurity in them—JEHOVAH possessed me in the beginning of his ways—before the world, angels, or men, had existence or were created.—So before JEHOVAH's works of old, I was set up from everlasting, (*i. e.*) from the beginning of JEHOVAH's ways, or ever the earth was—when there were no depths, I was brought forth—when there were no fountains abounding with water, before the mountains were settled, before the hills, was I brought forth.—(*Job* 15, vii.)—Bezer reads it, Before the hills, was I begotten.—So of course, the only begotten SON of GOD alone, and with GOD alone, before any other sons were brought forth or born.—He was before the hills, the first-born

born of every creature—and now mark what followeth, and let us see whether the person in this chapter, called WISDOM, speaks of himself as a Co-equal Person in the GODHEAD, or as a Co-equal worker with JEHOVAH, in the creation of all things—and thus he saith, While as yet He had not made the earth,—(*Gen. 1, 1.*—*Isaiab 45, xviii.*—*Psal. 90, ii.*)—nor the fields, nor the highest parts of the dust of the world—when He prepared the heavens, I was there—when He set a compass upon the face of the deep—(*Psal. 104, ix.*)—when He established the clouds above—(*Job. 37, xvi.*)—when He strengthened the fountains of the deep—when He gave to the sea His decree, that the waters should not pass His commandments—when He appointed the foundations of the earth—and then, what follows? Not he decreed I should be—but then I was by him, as one brought up with him—I was daily his delight—(*Isaiab 42, 1.*)—rejoicing always before him—and in verse the xxxv. Whoso findeth me, findeth life, (he that hath the SON hath life) and shall obtain favour of JEHOVAH. He that loveth me, saith the SON, shall (manifestly) be loved of my FATHER; and I will love him, and manifest myself unto him; and my FATHER will love him that keepeth my words, and we will come unto him, and make our abode with him.---(*John 14, xxi. xxiii.*) But again, saith John the Baptist, of the LAMB of GOD, This is he of whom I said, after me cometh a man who is preferred before me, for he was before me.—(*John 1, xxx.*)—But observe, the mother of John the Baptist was six months gone with child, before JESUS was conceived in the virgin's womb---(*Luke 1, xxxvi.*)---therefore John could not mean that CHRIST was born of a woman before

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him ; nor could he mean he was decreed before him, for whatever JEHOVAH decreed, was, at once, the result and determined counsel of his own immutable, and eternal will, purposed in himself ; and all things which have been done, are doing, or are yet to be done, were all viewed in his omniscient, eternal mind ; for there is no such thing as after thoughts in God—or first and secondary purposes with him---but there is a time to every purpose under heaven.---(*Eccles. 3, i.*)---CHRIST is the beginning and end of all his works, and in the fulness of time, he will gather together all things in CHRIST ; and the fulness of him filleth all in all. The purpose of JEHOVAH was in CHRIST---and he, in all things, hath the pre-eminence---even, as John saith, There cometh a man after me, who is preferred before me.---Then his soul must exist prior to his body, so the first-born of every creature ; and so he was, as to his soul, before Adam, though he came after him in the flesh ; and Adam was a figure of Him, that in the fulness of time, was to come.—(*Rom. 5, xiv.*)—Nor is Paul, in his Epistle to the Corinthians, 15th chapter, speaking of the priority, or posteriority of the Two Adams, as to their own personal existence ; but, of the pre-eminence and glory of CHRIST, and his seed, above the earthly Adam and his seed ; and also shewing, that even the seed of CHRIST, was, first, of the earthly Adam, of his nature, guilt, and corruption ; but shall, secondly, bear the image of the heavenly and spiritual Adam, even CHRIST ; so that the first man (from whom we sprang) was of the earth, earthy ; but the second Adam, whose image we shall bear, was, as to his soul, the LORD from heaven—but as to his

his flesh, it is evident our LORD sprang of Judah, the seed of Abraham—(*Heb.* 2 chap. and 7, xiv.)—and of the virgin, the seed of the woman, —(*Gen.* 3, xv.)—the seed of David, according to the flesh.

AGAIN, saith Paul, Now that he ascended— what is it but that he also descended, first into the lower parts of the earth?—(*Eph.* 9. x.) This meaneth the soul of JESUS CHRIST, descended first from heaven, into the virgin's womb—who was a woman of mean and low estate,—(*Luke* 1, xlviii. lii.)—therefore, called the lower parts of the earth.—Read *Psal.* 139, xiii. xiv. xv. xvi. where it is clearly spoken of. And after he had, in the body of his flesh, fulfilled all righteousness—and suffered and died for us, the just for the unjust; and was raised from the dead, body and soul re-united, he ascended up where he was before, a glorious body, as well as soul, into heaven.—As he also said unto Mary, Touch me not—I am not yet ascended unto my FATHER; but go to my brethren, and say unto them, I ascend unto my FATHER and your FATHER, to my God and your God.—(*John* 20, xvii.) Again, It is written, No man hath ascended up to heaven, but he that came down from heaven—even the SON of man, which is in heaven.—(*John* 3, xiii.) This text is often quoted by men, to prove the omnipresence of CHRIST, viz. That he, as to his GODHEAD, was in heaven, while his body was on earth.—To which I answer, I have no doubt but the GODHEAD of CHRIST is omnipresent, and was in heaven, and in CHRIST, at one and the same time, even while he dwelt on the earth; because, the true God, even the FATHER,

is the God and head of CHRIST—who was in CHRIST, reconciling the world unto himself.— But, that these words were spoken of CHRIST, as standing on the earth, and being at the same time in heaven, is what I deny; because, the words neither say, nor mean any such thing; for the words read, No man hath ascended up to heaven, but he that came down from heaven. So that the words were spoken of CHRIST, after his ascension; therefore, he was then in heaven---because he was ascended up, where he came from, and where he was before---for the words do not say, no man will, or shall,---as though CHRIST was, himself speaking the same---as in *John 6. lxii.*---where he said unto the Jews, What, and if ye shall see the SON of MAN, ascend up where he was before? But the words here, are,---No man hath, (in the past tense) ascended up to heaven, but he that came down from heaven.---Therefore ye do greatly err, not knowing the scriptures. Nor did John mean that no person ever went, body and soul, to heaven, besides JESUS CHRIST; for Enoch, and Elijah, were both taken up, translated, body and soul, from earth to heaven; and to heavenliness, spirituality, and glory; for flesh and blood cannot inherit the kingdom of God; but they did not ascend up where they had been before, for they did not come down from heaven, though they were taken up into heaven. But JESUS, the SON of God, came down from heaven, and was ascended up where he was before, when John spoke those words of him. Nor can I see what sense to put upon a great part of the Psalms and Isaiah's Prophecy, without explaining them to mean the language of CHRIST, speaking by the spirit in the Prophets, of his own cries, groans, persecutions,

persecutions, sufferings, and death; and of the glory that should follow (*1 Pet. 1, xi.*)---But, If understood of CHRIST, as being with God, before he came in the flesh, they appear, in a measure, plain and easy; and it is evident that it was CHRIST who spoke to the Prophet Isaiah, in Chap. 8. xvii, xviii---and it was JESUS CHRIST, that the Prophet heard, asking the LORD of Hosts, saying, Whom shall I send, and who will go for us? And Isaiah said, Here am I, send me. These things said Isaiah, when he saw his glory, and spoke of him-- (*John 12, xli.*) And the glory he saw was the glory of the LORD of Hosts; for he said, Wo is me, for I am undone, I am a man of unclean lips; and mine eyes have seen the KING the LORD of Hosts!--(*Isaiah 6. i. iii. v. viii.*)---But no man, save the SON, hath seen God, at any time; nor did Isaiah see the essence of God---but he saw JESUS the SON of God---(*John 6. xxvi.*---*Heb. 1. iii.*)---Who is the express image of the FATHER; and he that seeth the express image of GOD, in whom, through whom, and by whom, all the perfections of the eternal GODHEAD shine forth, in all their glory and saving operations, so far, seeth GOD, as CHRIST said unto Philip, He that hath seen, me, hath seen the FATHER; How sayest thou, then, Shew us the FATHER, whom no man hath seen at any time, nor can see, but as he is seen in the SON, the express image of his person. But again: Paul said unto the Corinthjans, Brethren, Ye know the grace of our LORD JESUS CHRIST, who though he was rich, yet for our sakes, he became poor, that we, through his poverty, might be rich.---(*2 Cor. 8. ix.*)

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THESE words cannot be spoken of him, that is, by nature, GOD---for it is impossible for him to divest himself of any riches, or to suffer any diminution whatever, in any of his eternal perfections, or attributes; for he is immutable, and without the shadow of a turn or change; and if he could, yet I, through that poverty, could not be made rich. And as to that empty, unmeaning quibble of men, CHRIST was rich as GOD, and became poor as man, or apparently became poor, is nonsense,---The text saith, He that was rich became poor, as really as ever he had been rich; therefore, if CHRIST was rich as GOD, he became poor as him---and if he was rich as man, he became poor as man---for the same person who was rich, became poor, that we, his brethren, through his poverty, might be rich, and in the last sense, I understand the text,---But you will say, CHRIST never was rich, as man; for he had not where to lay his head. Then I ask you, How was he the LORD of all? And, that as man, as Peter also declares, (*Acts* 10. xxxvi. xxxviii.)---But he was rich as man, and became poor as man---and first, as a glorious, happy spirit, rich in all the splendor, glory, and happiness of heaven---possessed by JEHOVAH, from the beginning of his ways---living in the bosom of the FATHER---feeling the infinite love of GOD towards him, and his delight in him; who also revealed his purposes, mind, and grace to him; who testified to him that he was his SON---the only heir of all he had---and that all others, whether angels or men, should acknowledge him LORD of all, and head of all---and the heir of all---and whatever they inherited it should be by him---for by him are all things, and we by him.

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Yet, notwithstanding all his honour, riches, and glory, and happiness, He, for our sakes, became poor—emptied himself of that glory which he had with the FATHER, before the world began—Came down from heaven, was made flesh and blood of the seed of woman, in all things like unto his brethren.—He was born of poor parents, as to the flesh—was brought forth in a stable, among the beasts—was cast upon God sovereign providence, from his mother's womb.—(*Psalms* 22. ix, x, xi.) The FATHER diverted the wise men, with their gifts of gold, frankincense, and myrrh,—(*Mat.* 2. xi.)—to nourish him, and to supply the needs of JOSEPH and MARY, in their flight to Egypt,—where they abode till that persecuting, blood-thirsty tyrant, Herod, was dead, and then the LORD commanded Joseph to return; that it might be fulfilled, which was spoken of the LORD, by the prophet, saying, Out of Egypt have I called my SON—(*Mat.* 2. xv.)

THE SON of GOD was subject to Mary and Joseph, and it appeareth to me by what Mark saith, as though he worked at the trade of his Father, as a carpenter—(*Mark* 6. iii.)—and in the sweat of his face, he eat bread—(*Gen.* 3. xix.) But he increased in wisdom and stature, and in favour with God and man—(*Luke* 2, li, lii.) but although he was LORD of all, he now stood in our place of bankruptcy, with all our debts and sins laid upon him; and sustaining all our wants, miseries, and woes—(*Isaiah* 53, iv.)—and as he was bound for our debts, and to bear the curse for us, he had not where to lay his head, though he was LORD of all. Thus he, who was rich, for
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our sakes, became poor—that we, through his poverty, might be rich.

BUT, again : He was rich, in all the fulness of grace and righteousness, and the fulness of the GODHEAD, and of grace, dwelt bodily in him ; and he magnified the law, and made it honourable.—He was holy, harmless, and undefiled—he did no sin, neither was there guile found in his lips.—When he was reviled, he reviled not again, but committed himself unto him that judgeth righteously.—(1 *Pet.* 2, xxii, xxiii, xxiv.)—Yet it pleased the LORD to bruise him—he hath put him to grief, and made his soul an offering for sin—(*Isaiab* 53. x.)—He came, as he said, not to be ministered unto but to minister—and to give his life a ransom for many—(*Job* 33. xxiv) and he was mocked, spit upon, crowned with thorns,—bearing our curse, guilt and shame,—He was taken from prison, as a criminal, numbered with the transgressors—though he himself, never had transgressed, yet he bore the sins of many, and made intercession for the transgressors.—(*Isaiab* 5, iii)—He died for us, the just for the unjust, to bring us unto GOD—and although he was rich in all the fulness of the GODHEAD, and of grace, he was laid a breathless corps in the tomb, free among the dead, like the slain—(*Psalms* 88. v.)—and for our sakes, he became poor, that through his bearing our poverty, we, in his riches, may be made eternally rich—heirs of all things, and of GOD in him. Thus the man, CHRIST JESUS, loved us, and gave himself a ransom for all the elect ; and greater love than this hath no man—that a man lay

lay down his life for his friends—(*John* 15, xiii.)
and CHRIST died for the ungodly—(*Rom.* 5, vi.)

BUT, again, another text, which appeareth to be plain and clear, proving the point in dispute, is *Phil.* 2d, from the vth verse to the xth, where Paul, setting forth CHRIST, as an example of love and humility to believers, saith, Let that mind be in you, which also was in CHRIST JESUS—who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant—being made in the likeness of of men—And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross—wherefore, God hath highly exalted him, and given him a name that is above every name; that at the name JESUS, every knee should bow; of things in heaven and in earth---and things under the earth.—And what, worship him as the true God or JEHOVAH? No! But every tongue shall confess him LORD, to the glory of God the FATHER.

THE chief things to be considered in these passages, in order to make the sense clear, are,
First, The form of God.—*Secondly*, The form of a servant—and then, HE, who was in the form of God, was made in the likeness of men, and took on him the form of a servant—which things cannot apply to one who is the living God.—And, *First*, The form of God is a glorious form,—a spirit existing without a body, or any corporeal parts—and free from all obligations to his creatures,—seeing they had forfeited all
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claim as creatures, by sin—even so, CHRIST was with God, in the form of God, a glorious spirit without a body, or any corporeal parts; and thought it no robbery of us, had he never came down from heaven to be made flesh, and bound under the Law for us, as a servant to God—to obey the law and set us free, seeing we had no claim upon him, to do any such thing for us; therefore, he thought it no robbery of us, to be equal with God—as touching that form of glory and existence which he had with God in his form and glory; but he was made in the likeness of men, and was made under the law; and so took upon him the form of a servant; and he who existed as a spirit with God, in his glorious form, was made flesh, and dwelt in the weak and feeble body of an infant—and he, who before, was free from all weakness, sorrow, confinement, or incumbrance, is now cramped within the limits of an infant; prevented from exercising those grand and glorious powers which he possesses, through the weakness and tenderness of the infant brain—But he grew in wisdom and in stature, and waxed strong in spirit—and the grace of God was upon him—but, before the infant frame was grown a man, the child knew to refuse the evil, and choose the good—(Isaiah 7, xvi.)—Thus he, who was with God, as a free, happy, glorious spirit, is made flesh in the likeness of men, and made under the law.

AND this I understand the form of God and the form of a servant, with what I have spoken elsewhere, viz. that the union of the Son of God to the FATHER, freed the SON from all claims of law upon him, that he might be bound for

for us, to set us free; and by his own covenant engagements, with his FATHER, and according to the determined counsel and fore-knowledge of GOD, he was made in all things, like to his brethren, made under the law; though he was a SON, yet, as a servant, in a servant's form, he learned obedience, by the things that he suffered for us, to set us free—(Hebr. 5, viii.)—And he made himself of no reputation, but girded himself, and as a servant, washed the Disciples feet, and asked them if they knew what he had done unto them, saying, Ye call me LORD and MASTER, and ye say well, for so I am—if I, then, your LORD and MASTER, have washed your feet, ye ought also, to wash one anothers' feet—for I have given you an example, to do as I have done to you—(John 13, iv. to xvith verse)—then let that mind be in you which was also in CHRIST Jesus—and look not every man on his own things—consulting what is most for his own ease, profit, and reputation; but look every man also, on the things of another—and remember them that are bound, as CHRIST did us, and was bound with us, and for us—and set us free—and likewise them that suffer adversity, as being yourselves also, in the body—(Hebr. 13, iii.)—Bear one another's burdens, and so fulfil the law of CHRIST—(Gal. 6, ii.)—and condescend to men of low estate, as CHRIST looked in compassion upon us. And in love, receive ye one another, as CHRIST also received us to the glory of GOD. (Rom. 15, ii. iii. vii.)—with himself; and although he was rich, and in the form of GOD, yet he made himself of no reputation—humbled himself, and came down from heaven to redeem us with his own blood, unto GOD; and this

manifesteth the length, breadth, depth, and height of the love of CHRIST, which passeth knowledge—(*Eph. 3, xviii. xix.*)

BUT I would observe further, the words, Who being in the form of God, and thought it not robbery to be equal with God, may bear this sense also, That CHRIST, thought it no presumption to appear in those glorious and majestic forms, as he did to the Fathers as the angel of JEHOVAH's presence, clothed with a robe of light, and went in the cloud and pillar of fire, before the church in the wilderness; and oft appeared in glory in the tabernacle, and in the temple; and spoke and acted as the God of Israel; for he is personally united to JEHOVAH, and he was JEHOVAH's messenger; and the name of JEHOVAH was in him—therefore, he thought it no robbery to appear, and act as God himself; whose messenger he was—and who dwelt in him—and it was some peculiar splendor and glory that shone round the Son of God, that made Nebuchadnezzar cry out, Lo! I see four men, loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth, is like the Son of God.—(*Dan. 3, xxv.*)—But, when he appeared in the flesh, in the form of a servant, his visage was so marred more than any man, and his form more than the sons of men.—(*Isaiab 52, xiv.*)—He was as a root out of a dry ground—no glorious form or comeliness; and when he was seen, there was no beauty that men should desire him, either as their king or their prophet—He is despised and rejected of men—a man of sorrows and acquainted with grief.—He is despised—we esteemed him not!—(*Isaiab*

53. in iii.)—For he made himself of no reputation; but was poor and mean, in the form and habit of a servant, and women ministered to him. But some quote (*Phil.* 2, VI.) to prove that CHRIST is GOD, equal in every perfection of the GODHEAD, to the FATHER.—To which I answer, There is but one GOD—and, If the text speaketh of CHRIST, as being GOD, equal in nature and glory to another who is GOD, it amounts to one GOD being equal to another GOD—but the text doth not speak nor mean any such thing—it only speaks of the form of existence, appearances, and actings of the SON of GOD—and the greatness of his love to us, and of his humility;—But if the form of GOD proves CHRIST truly and essentially GOD, equal to the FATHER, then doth the form of a servant and likeness of men, by the same rule, prove CHRIST to be equal to a servant and to men, in whose likeness and form he appeared. But the former, cannot be proved from the text, nor the latter admitted; therefore, it still remains clear to me, to be speaking of the form of CHRIST's existence, as a spirit without a body, in heaven, before he was made in all things like unto men. Besides, the person that was in the form of GOD, made himself of no reputation—but GOD never made himself of no reputation.—And again, The same person who was in the form of GOD, and made himself of no reputation, humbled himself, and was obedient unto death, even the death of the cross;—and GOD exalted him.—But GOD never was obedient unto death.—And what exaltation can there be, where a full equality, in every sense, subsisted before; therefore, as CHRIST was exalted of GOD to glory and honour, without all contradiction,

tradition, the less is blessed of the better. (Heb. 7. vii.)—My FATHER is greater than I, saith the SON—and God hath made the SON most blessed for ever.—(Psal. 219 vi.)

BUT again: If the soul of JESUS CHRIST did not exist, prior to the body, yea, even from before the foundation of this world, to whom did the eternal God say, Let us make man in our image, after our likeness? (Gen. 1. xvi.) The text doth not say Three Divine Co-equal Persons, made man—nor is it so written in any one part of the Bible—nor doth the text say, the first person in the Trinity said unto another, or to the other Two persons, we will make man, &c. But it reads thus: God said, Let us make man—and it could not be one God speaking to another God, but, as Paul saith, All things were created by him, who is the image of the invisible God; and as CHRIST was made in all things in the likeness of them—and as Adam was a figure of him who was to come, I understand God to be speaking to CHRIST, when he said, Let us make man in our image, after our likeness.—The soul of Adam, was created an holy rational spirit, in the image of CHRIST's soul, who is the image of God—and the body of Adam was made erect, and in proportion, and after that likeness which God determined his SON should appear in—and which the SON approved of; and therefore it must be CHRIST who was with God in the form of God, but was made in the likeness of men; to whom God said, Let us make man in our image, after our likeness—and God created all things by JESUS CHRIST. Then he created Adam by him, who was with God in the beginning.

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BUT further : If the soul of CHRIST did not exist, prior to his coming in the flesh, — In what sense could CHRIST Covenant with his FATHER, or to whom could God promise us eternal life before the world began ? A Divine person could not Covenant to be made under the law, suffer and die for the creature's sins, as I have shewn before ; and, as to one Divine person covenanting with another Divine person, that the man, CHRIST JESUS should be made of a woman, in the fulness of time, and united to one Divine person of the GODHEAD, and so obey the law, suffer and die, (provided there were a plurality of persons in the GODHEAD,) it could be nothing more than a purpose of the GODHEAD at last. But the man, CHRIST JESUS, could not Covenant to suffer, nor know any thing of what he was to suffer, till made of a woman ; and in this point of view, how doth it eclipse the great love, humility, and condescension of the LORD JESUS, who, though he was rich and in the form of God, and thought it no robbery, had he ever possessed that form, riches, and glory, with God, himself alone, without redeeming us unto God, to be joint heirs and partakers of that glory and blessedness with him. Yet he loved us, and gave himself for us ; and as the FATHER gave the elect to him, with proposals for his redeeming them ; and that it was his purpose and good pleasure, they should be redeemed, and glorified with him, and that all should be brought safe to glory, whom he gave himself a ransom for, and that they should ever love, homage, and adore him, and all should acknowledge him LORD, head, and heir, of all things ; and that it was by him they inherited all things, for without him we have nothing ; he, therefore,

therefore, covenanted to redeem us, and it became him, for whom are all things, in bringing many sons unto glory with himself, to make the captain of their salvation perfect, though suffering.---(Heb. 2. x.) And this he did, when he humbled himself, and became obedient unto death, even the death of the cross; and God hath highly exalted him, and given him a name above every name; that at the name of JESUS, every knee shall bow, and confess him LORD, to the glory of God the FATHER.

AND having said thus much, respecting the soul of CHRIST being with the FATHER, from before the foundation of the world, I shall now pass on to propose a few Questions for those, who oppose the Doctrines I hold, to answer.

AND; *First*: Doth not the scriptures say, God is a Spirit?—Then how can he be Three Distinct Persons? And, if he is Three Distinct Persons, he must be Three Distinct Spirits---and, if Three Distinct infinite Divine Spirits, there must be Three Distinct Gods. But a Spirit cannot be divided, to act so separately and distinctly as you Trinitarians represent the Divine Being; for you mostly represent God acting in Three separate parts, as distinct, one from another---as Three separate angels; but the scriptures testify that God is one Spirit.-----(*John* 4, xxiii, xxiv.) whom the Son testified, was the only true God; and Paul, likewise declareth, God is One---(*Gal.* 3. xx.) And again, There is one God, and none other but HE.---(*Mark* 12. xxxii.) And again saith Paul, There is none other God than one---for though there be that are called gods,
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(mark that)---are called gods, whether in heaven, or in earth, as there be gods many and Lords many, (*i. e.*) by name and office---but, to us, there is but one GOD the FATHER, of whom are all things.---(1 Cor. 8. iv, vi.) And again, One GOD, the FATHER of all---who is above all. Then doth it not follow, of course, that the FATHER is the only true God?

Secondly : Is there any more than one living and true GOD? And is not the FATHER called the living GOD, all through the Bible? Then how can you prove any other to be the living GOD, but the FATHER?---And, if you can, do you not prove more than one to be the living GOD---So of course more living GODs than one? Which cannot be---Note the following texts, To purge conscience from dead works, to serve the living GOD.---(*Heb.* 9. xiv.) Ye turned from dumb idols, to serve the living and true GOD. (*1 Thes.* 1. ix.) Again, Ye are the temples of of the living GOD---(*2 Cor.* 6. xvi, xvii, xviii.) Thou art that CHRIST, the SON of the living GOD.---(*John* 6. lxix.)---The Spirit of the living GOD---(*2 Cor.* 3. iii.)---Ye are the children of the living GOD.---(*Rom.* 9, xxvi.)---Again, saith the SON, The living FATHER sent me, and I live by the FATHER. Now, is not the FATHER in these passages, called the living GOD? CHRIST is called all through the New Testament, the SON of GOD, and JESUS CHRIST, our LORD; and the HOLY GHOST is called the Spirit of the living GOD.---Then the FATHER must be the only living and only true GOD.---Prove it otherwise, if you can.

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Thirdly : Did not CHRIST testify that the FATHER was greater than all—and again, the great God—(*Tit.* 2. xiii)—the God of gods? And a great King above all gods—(*Psalms* 95. iii.) The SON is called God, but God the FATHER, is greater than the SON, and is God (*Heb.* 1. ix.) his FATHER, of whom he proceeded, and by whom he lived, as his head; then the FATHER is the Most High,—(*Psalms* 21. vii.—the one God above all; and you that attempt to prove the contrary, answer his own word—To whom then will ye liken me, or shall I be equal, saith the holy one.—(*Isaiah* 40, xxv.)—I am God and there is none else—I am God, and there is none like me. (*Isaiah* 46, ix.)—saith the High and Lofty One, that inhabiteth eternity, whose name is Holy.

Fourthly : Did not JESUS the SON of God, declare, that of the day of Jerusalem's destruction knew no man, nor the angels in heaven; nor the SON, but the FATHER only.—(*Mat.* 24. xxxvi.)—If so, how can you prove the HOLY GHOST to be a Distinct person, or the SON to be the alwise God, whereas JESUS declared, that no intelligent being living, knew of the hour and day of those things which he foretold, should come to pass; neither men on earth, nor angels in heaven, nor the SON, but the FATHER only? And how should they, except the FATHER had shewed it unto them; for he is the wise God, our SAVIOUR,—(*Jude* xxv.)—the King eternal, immortal, invisible, the only wise God, (*1 Tim.* 1, xvii)—CHRIST is the image of the invisible only wise God, and to God only wise be glory, through JESUS CHRIST.—(*Romans.* 16. xxvii.)

xxvii.)—known unto GOD were all his works, from all eternity—(*Acts* 15. xviii.) But the FATHER put some things in his own power, (*Acts* 1. vii.)---that he did not shew to the SON until he was glorified and received---the book sealed with seven seals.---(*Rev.* 1. i.

Fifthly :--If there be Three Co-equal Persons in the GODHEAD, must not there be Three *Mediators* between us and those Three GODS? For if there be Three self-existent Divine Persons, equal in justice, holiness and glory, how can they, consistent with the perfections of the divine nature, pardon sin without a perfect satisfaction made to each Divine Person, for man's transgression?—and if so, who are the Three *Mediators*, and who are those Three Divine Co-equal Persons that demanded obedience to their laws, and satisfaction made to them for the sins of men? The FATHER received of the SON, perfect satisfaction made to him, and his law magnified and honoured, but the SON, nor the HOLY GHOST, received satisfaction from no one—and we have an Advocate only with the FATHER, but with no more—then the FATHER is that GOD, who said I am the LORD thy GOD, thou shalt have none other gods before me—for I, the LORD thy GOD am a jealous GOD, visiting the iniquity of the fathers, &c.—(*Exod* 20, ii. v.)—He is the one law-giver, able to save and destroy,—(*1 Jam.* 4, xii.) CHRIST said unto his friends, Fear him, who after he hath killed, hath power to cast into hell! I say unto you, fear him---(*Luke* 12, iv. v.)

Sixthly : If Three Distinct Divine Persons gave three distinct laws, as some have been bold

and ignorant enough to declare, are those three laws the same, one as the other—containing the same commandments, prohibitions, and threatenings;---or are they three different laws, as well as distinct? If different, one to condemn, (and that of the FATHER,) another to pardon and justify, (and this of the SON) and the third of the HOLY GHOST, to cleanse and to free-- where is the unity and agreement of the Divine Persons, one with another---seeing one is supposed to give a law to justify the sinners from that which another gave a law to condemn him for---and the other, to assure the sinner he is justified and cleansed from all his sins, which the angry FATHER condemned him for in his law? If this were the case, it would look like strife and opposition between the Three law-givers---one would not pardon, without satisfaction for sin, and he therefore gave a law to condemn them for sin--the other two would, and so gave laws to set them free; and this is the general representation the Trinitarians give us of their Three Co-equal Persons, in the works of man's salvation---But the truth of the scripture is this---the FATHER is the just and jealous God, who gave the law on Mount Sinai---and against him, and against him only, have we sinned in that law--- (Psal. 51, iv.)--The SON is the *Mediator* between that GOD and man; and he was made under that law, magnified it and made it honourable: and suffered the just sentence, due to us, for sin, in his own person, as a surety, that the just GOD may be just in pardoning our sins, through him; and all the laws he gave and doctrines he taught, were of that GOD who sent him, and gave him a commandment what he should say, and

and what he should speak—(*John* 7, xvi. xviii.) and the law of the spirit of life in CHRIST JESUS, which Paul said, had made him free from the law of sin and death, is the law of faith, revealing CHRIST in all his full and free salvation in our hearts, together with the quickening energy and gracious operations of God in our souls; which is also called God's putting his laws in our minds, and writing them in the fleshly table of our hearts, by the holy spirit.—(*Hebr* 8, x.—*2 Cor.* 3, iii.)—therefore, called the law of the spirit of life, in CHRIST JESUS, as God hath given him to have life in himself, as our head, all fullness dwelleth in him—and this law of the spirit, is called the law of truth—(*Mal.* 2, vi.) of loving kindness,—(*Prov.* 31, xxvi.) and the law of liberty—(*James* 1, xxv.)—and other names also, as well as the law of life; and meaneth the fruits of the spirit of God, and of his salvation by JESUS CHRIST, in our hearts, and his shedding abroad his love, casts which out all fear, and makes us rejoice in hope of the glory of God—but this is far from being Three Distinct Laws of Three Divine Distinct Persons.

Seventhly: If the SON of GOD was a Divine Person, Distinct from the FATHER, How can he be the *Mediator* between GOD and men, seeing he that is a *Mediator* between two parties, must be neither of those parties, between whom he acts as *Mediator*. And, if CHRIST was GOD, he is the party sinned against, and not the *Mediator* between that one GOD and men, against whom they have sinned—and as Paul saith, a *Mediator* is not a *Mediator* of (one party) but GOD is one; and there is one GOD, and one *Mediator* between
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God and men, the Man CHRIST JESUS.—And thus it appeareth clear, that Paul spoke of our LORD JESUS as the anointed SAVIOUR—but not as the true God, but the *Mediator* between God and man—then he is not that God between whom and us, he interceeds.

Eighthly: If the SON of GOD was a Divine Person, Distinct from the FATHER, then one Divine person is the servant of another—and one DIVINE person taught, commanded, and upheld another,—(*Isaiah* 42, i.)---and it also followeth, that one Divine person suffered and died; for CHRIST suffered in his whole person, as the SON of GOD, which the words, himself, plainly prove; thus, He offered himself without spot to GOD---loved me and gave himself for me---He gave himself for our sins, according to the will of GOD---(*Gal.* i, iv.)---and the SON of GOD died, and the FATHER raised him from the dead, which, to the Apostles, proved that JESUS was the SON, the holy One of GOD---therefore, if the SON was a Divine person, a Divine person died.

Ninthly: If CHRIST was a Complex Person, Distinct from the FATHER; or if some Divine person, Distinct from the FATHER, dwelt in CHRIST---Was not that Divine person all-sufficient to teach and uphold, and enrich the man CHRIST JESUS, independent of any other Divine person whatever? And if so, Then what use were the promises, and of the spirit given to CHRIST?--And how comes it to pass that CHRIST never acknowledged any Divine person whatever save the FATHER, to dwell in him; nor ever attributed one doctrine he taught, or one cure he

he performed, to the power, wisdom, or authority of any, save the FATHER---who, by the indwelling of his spirit, and that, not by measure, wrought all things by him; and I would further add, that I defy any man to prove, from the word of God, that CHRIST, the only begotten SON of GOD, possessed any one thing in, and of himself, underived from the FATHER, even from his own personal existence, to the throne of glory in which he now sits---while I read all things are of GOD, and that all things whatsoever thou hast given me, saith the SON, were of thee, when he was addressing his FATHER, whom he just before testified, was the only true GOD.

Tenthly: IN what part of the New Testament do you find it written, That JESUS pronounced men damned, if they did not believe that he was the true living GOD? I read in my Bible, that GOD so loved the world, as to give his SON---but I never read, that the first person in the Trinity loved the world, as to give the second person in the GODHEAD, to live a life of sorrows upon the earth, and die for man's sin---nor do I ever find it written, that the living GOD the FATHER, gave the living GOD the SON; but I read that the FATHER, who is the living, and only true eternal GOD, so loved the world, as to give his only begotten and well-beloved SON, that whoever believeth in him should not perish but have everlasting life; and this SON contradicted the Jews, when they charged him with making himself equal with GOD, for JESUS answered them and said, Verily, verily, I say unto you, The SON can do nothing of himself---and I, of mine ownself, can do nothing.---(*John 5. xviii. xix. xxx.*)---Thus you see JESUS denied their charge with two words of affirmation.---

affirmation—Verily, verily, I say unto you, the Son can do nothing of himself. And again, Which of the names of God, expressive of his eternal self-existence, or almighty power, did the Son claim, as his own natural right, underived from the FATHER, when the Jews said unto him, Thou being a man, makest thyself God—but Jesus said unto them, Is it not written in your law, (*Psalms* 82), I said ye are gods?—If he called them (*Kings* and *Judges*) gods, to whom the word of God came; and the analogy of scripture cannot be broken.—Say ye of him, whom the FATHER hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of GOD.—(*John* 10, xxxiii. xxxvi.) The FATHER called them gods, and all of them children of the Most High; but unto the Son, he saith, Thy throne, O GOD, is for ever and ever;—Thou lovest righteousness and hatest iniquity, therefore, the living and only true GOD, thy FATHER, and thy GOD, hath anointed thee with the oil of gladness above thy fellows.—(*Heb.* 1.)—Mark in this text, the term, *fellows*; because, you often fly to *Zech.* 13, vii. to prove CHRIST is the true GOD—where it is written, Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of Hosts.—The term fellow, in neither of these passages, proves equality; for CHRIST is above those called his fellows; and GOD, the LORD of Hosts, is the head of CHRIST; but the word, fellows, I apprehend in both places, signifieth one nearly allied, a near neighbour—one in the strictest friendship and union, possible; the one is expressive of our union to CHRIST our head and LORD, who is anointed with the oil of

of gladness above us—and the other, the union of CHRIST JESUS to the living GOD,—who is in the strictest friendship with him, that can be—or that can immutably exist between two persons; therefore, it proveth nothing for your notion of CHRIST being the true GOD; for, if the word fellows proveth equality in one text, so it doth, by the same parity of reasoning, in the other; and as to that false construction that men put upon (*John* 8; xxiv)—where it is written, If ye believe not that I am, ye shall die in your sins—they, by leaving out the word, (he), which is written in small letters, tell their hearers or readers, that the words, I am, are the same as in (*Exod.* 3, iv.)—so make it appear as though JESUS meant thus, when he said, If ye believe not that I am, ye shall die in your sins, (*i. e.*) If ye believe not that I am the immutable GOD, ye shall die in your sins!—Which amounts to this: If ye believe not that the immutable GOD died, ye shall be damned; for the wages of sin is death—and without shedding of blood, is no remission; the SON of GOD died for our sins, and the blood of the SON of GOD, cleanseth from all sin—(*1. John* 1, vii.)—and if I believe JESUS CHRIST, to be the immutable GOD, I must, to be consistent with myself, likewise believe, the immutable GOD died.—But JESUS meant no such thing, as, If they did not believe he was the immutable GOD they should be damned.—He ever taught men, that he was the SON of GOD, and the MESSIAH, and the sent of GOD; so in *John* the 8th—he had told the Jews, he was the light of the world; (verse 12th) and that the FATHER was with him, and bear witness of him, that he had sent him, (verses 16, 18)—and in verse 23, he

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said unto them, ye are from beneath, I am from above;—therefore, I said unto you, ye shall die in your sins; for if ye believe not that I am, (*i. e.*) That I am what I have declared myself to be, ye shall die in your sins—but the Jews I should suppose, understood in a measure, their own language; and if they had understood JESUS to mean he was the immutable God, they would have called him a blasphemer; for they held none to be the true God, but the FATHER.—(*John* 8, xliv. liv.)—But they said unto him, Who art thou? JESUS said, The same as I said unto you from the beginning.—(verse xxv.)

BUT further, If we must understand JESUS to mean, by the words *I am*, that he was the immutable God, we must also understand the man, whose eyes JESUS opened, to mean, he was the immutable God—for he used the very same words, saying, *I am*—(*John* 9, ix.)—but a learned man, of your own sect, has told you, That the words *I am*, which he hath translated, *Ehjab*, are no where found in the Bible; but in *Exod.* 3, xiv.—and he informs us, If we may believe him, that it means not only him who necessarily is, but who necessarily will be; it regards the future eternal, and demonstrates the immutability of the Divine existence—*Horæ Solitaria* vol. 1, page 90.—Thus far that learned man, and what he has said of the name, agrees with *Exod.* 3, xv.—and *Mark* xii. xxvi. xxvii. and *Acts* 3, xiii. where your notion of the text is entirely overthrown.

BUT,—*Eleventhly* :—You, who deny CHRIST that honour and glory God hath given him, let me

me ask you, If JESUS CHRIST is not to be adored as the exalted Man, (our LORD and Head)—and if JESUS, as man, (by the indwelling of the GODHEAD in him) does not know his people here on earth, feel for them, and by the spirit sympathize with them,—Does he sit upon the throne as a cypher, or as a looker on?—seeing your Three supposed Divine Persons perform the works in man's salvation, and hear the ransomed praise and adore them for their distinct works; but as for him who suffered and died, he is not to expect any praise for what he did, according to your account of things, which is degrading, instead of honouring the exalted LAMB; and as you say, no one short of a Divine Person could work out a righteousness sufficient for man's needs, and the law's requirements—was the law given to a Divine Person at the first, or is the extent of its requirements infinite? If so, how could Adam be said to be made upright,—(*Ecle.* 7, xxix.)—according to the nature, extent, or demand of that law? Or, how could he yield infinite obedience to that law, except he were created with infinite powers? But no one will, I suppose, say, that Adam was made any thing more than an holy, just, upright man; and that he had a law given to him, every way suitable to those powers and abilities God created him in or gave unto him---and is not the second Adam, the LORD from heaven, greater than the first Adam, who was of the earth, earthy?---and if so, Is not his obedience of as much efficacy and worth, and sufficiency, to justify all the elect seed, as the disobedience of the first Adam was to condemn?—and seeing that his obedience was perfect and complete, and equally rendered to

an infinite person, the same as the transgression of Adam was committed against the eternal sovereign—Read Paul's account of these things, in *Romans* 5th chap.—But again, If, as you say, none but an infinite person could atone for sin, Who is properly infinite, but the eternal God? and, if so, To whom did your infinite person make an atonement—to himself, or some other? If to himself, it amounts to God suffering in himself, to satisfy himself; or one God making an atonement to another!—But, Who made an atonement to the Son, whom you declare to be a Divine Person, Distinct from the living God, and to whom CHRIST offered himself without spot? (*Hebr.* 9, xiv)—your whole system appeareth to me a scene of self-contradiction—but I read, God was in CHRIST reconciling the world unto himself; then, CHRIST is a Distinct Person from that God who dwelleth in him, and made HIM sin (for us) who knew no sin, that we might be made the righteousness of God in him, (*2 Cor.* 5, xviii. xix. xx. xxi.)—but CHRIST is not the true GOD—nor is the the true GOD, CHRIST—for the only true God was in CHRIST, reconciling the world unto himself.

BUT,—*Twelfthly*:—You who assert that the belief of the doctrine of a Trinity of Co-equal Persons in the GODHEAD, is essential to my salvation, prove to me the truth of your assertion from the doctrines taught by CHRIST and his Apostles; and likewise prove, if you can, from the whole tenor of scriptures, that we are by that infallible rule of truth, taught to worship God in Three Distinct Persons.—The SON taught his Apostles thus, When you pray, say, Our FATHER
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which art in heaven.—Again, Ask the FATHER in my name, and whatsoever ye shall ask in my name, I will do it, that the FATHER may be glorified in the SON—(*John* 14, xiii.)—And the woman of Samaria he taught thus, the hour cometh, and now is, when the three worshippers shall worship (Three Co-equal Persons? No!) but the FATHER in spirit and in truth—for the FATHER seeketh such to worship him; and as he hath taught elsewhere, the FATHER is the living and only true God, so here, God is a spirit, and they that worship him, must worship him in spirit and in truth—(*John* 4, xxiii.—*1 Sam.* 12, xx. xxiii. xxiv.—*Eph.* 2, xviii.—*Phil.* 3, iii. and *Colo.* 1, xii.)—And again, giving thanks always for all things unto God and the FATHER, in the name of our LORD JESUS CHRIST, (*Eph.* 5, xx.)—And again, Thanks be to God, for his unspeakable gift—(*2 Cor.* ix. xv.)—which gift certainly meant his SON, in whom, and with whom, he hath freely given us all things—then the SON, the gift of his unmerited love, is an unspeakable gift—Again, saith Peter, That God in all things may be glorified, through JESUS CHRIST—(*1 Pet.* 4, xi.)—and again, Unto him (*i. e.*) God—be glory in the church, by CHRIST JESUS, world without end, *Amen*—(*Eph.* 3, xxi.—and again, the glorified, in heaven, cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the LAMB;—and all the angels stood round about the throne, and the elders, and the four beasts—and fell upon their faces and worshipped God, saying, *Amen*.—blessing, and glory, and wisdom, and thanksgiving, and honour, and power,

power, and might, be unto our God, for ever and ever, *Amen!*—(*Rev.* 7, x. xi. xii.)

Is there any thing in any of these scriptures, that speak of equal honour and praise given to Three Divine Persons?—Not the shadow of it—There is one God, and his Son, and thanks be to God who giveth us the victory, through our LORD JESUS CHRIST—(*1 Cor.* 15, lvii.)—who said, I thank thee, O FATHER, LORD of heaven and earth, (*Mat.* 11, xxv.)—and I thank thee O FATHER that thou hast heard me, and I know thou hearest me always—(*John* 11, xli. xlii.)—But will you say, JESUS CHRIST is the true God worshipping another, who is JEHOVAH the LORD of heaven and earth?—That would be God worshipping God.

—BUT, *Thirteenthly*: If JESUS CHRIST is God, truly and essentially so, because he was begotten of God, and his only begotten Son—do not you thus believe in a begotten God? I cannot see how you can be otherwise—and as you talk so much about CHRIST meriting salvation for us, will you tell me whether CHRIST merited the whole or only a part of our salvation; because, I read God so loved the world that he gave his Son, and giveth us his Holy Spirit; and the gift of God is eternal life, through JESUS CHRIST; but free gifts, I do not understand to be merited;—That law and justice was satisfied by CHRIST, that life, love, mercy, and all grace might, through him, consistent with law, truth, and justice, flow freely to us, is what I believe and rejoice in; but, that the Son of God was generated of, or begotten of the same essence of God,

GOD, is what I do not believe—or that CHRIST purchased the blessings of salvation for me, is what I do not believe—for all are the free gifts of GOD, to us, in him, as the heir of all, through him as the *Mediator*, and by him, as the chosen, exalted, anointed LORD, and living head—(*Acts* 5, xxx. xxxi.)—But you will say, CHRIST is called the only begotten SON; therefore, he must be a SON, in a sense that none others are—and as he was of GOD alone, he must be of the same Divine essence of the FATHER.—To which I answer, That CHRIST is the only begotten SON of GOD, and a SON, in a sense that none others are, is what I firmly believe; but that doth not prove him to be generated of the same Divine nature as GOD; for he, who is GOD, is eternal and underyived; so, of course, unbegotten and self-existent; and there is no such thing as generation or succession of GODS, revealed in the Bible—nor doth GOD in any part of scripture say, JESUS CHRIST is his eternal, Co-equal SON, begotten of his nature; therefore, no man hath a right to call him so—the FATHER calls him his well beloved SON, and only begotten SON—and his first-born; and as he was not an adopted SON nor made an heir of GOD, by any, prior to himself—and as we are by him—(*Ephes.* 1, v.—*Rom.* 8, xvii.—*Gal.* 4, v. vi. vii.)—he is the only begotten SON of GOD, as Isaac was of Abraham (*Heb.* 11, xvii.)—and his heir and only well-beloved SON—(*Gen.* 22, ii.)—all others were joint heirs with Isaac, that were the heirs of promise, GOD made to Abraham's seed, according to the covenant he made with him respecting the land of Canaan.—But these were only typical of CHRIST, who is heir of all, and GOD's first-born—and therefore,

therefore, CHRIST is the SON of GOD, in a sense none others are; for all others are adopted by him, the only begotten; but his being of GOD doth not prove him to be begotten of the same nature of GOD—we, as touching our immortal souls, are the offspring of GOD, and the soul is called the breath and spirit of GOD, which liveth immortal, according to GOD—(1. *Pet.* 4, vi.)—but we, therefore, are not of the same nature as GOD; though all his children are, and shall be made partakers of his Divine nature,—(2. *Pet.* 1, iv.)—of his holiness—(*Heb.* 12, x.)—which is being made partakers of his holy (*Heb.* 6, iv. *John* 3, xxiv.) and good spirit, (*Psal.* 143, x.) But all that is said about CHRIST, being the only begotten SON of GOD, and the well-beloved SON, according to my judgment, proveth nothing in behalf of your notion, respecting CHRIST being generated of the same essence of GOD; but his being begotten of GOD, plainly declares him to be the only begotten, (and not adopted) the well-beloved, the heir, and all things are given to him, and all other SONS adopted by, and made heirs with him.

BUT, *Fourteenthly*: As you Trinitarians cry out, that I am fallen into damnable errors, let us see what CHRIST and his Apostles, call damnable errors. To believe the FATHER is the only true, living, eternal, and only wise GOD, is what they preached and believed themselves; therefore I cannot be in a damnable error in believing that;—and they likewise taught that the SON of GOD was the *Mediator* between GOD and men, as I also do—and that the fulness of the GOD-HEAD dwelt bodily in CHRIST; and that he is all,
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and in all, to us, as the living head, which I firmly believe; and they likewise taught, That the grace of God, which bringeth salvation, teacheth men to live righteously, and godly, in this present evil world, I also believe—nor did they allow men to live in all manner of uncleanness, under pretence of believing they should be saved by grace, because it was free; for it is evident, that such know not the grace of God in truth.—Deluded men may sin, that grace may abound; but their damnation, living and dying in that state, is just.—(*Rom. 3, viii.*)—But this is not my state; for although I often do that which I allow not, yet, I am enabled to do that which is pleasing in the sight of God, through CHRIST, and his power working in me, both to will and do of his own good pleasure; but I, of mine ownself, cannot do any thing that is good; for, in my flesh dwelleth no good thing; yet, with my mind, I serve the law of God, and live in hope of a full and final deliverance from all sin; so that I do not come under the sentence of *Jude*, 4th verse, where it is written, Certain men crept in, unawares, who were of old, ordained to this condemnation,—ungodly men, turning the grace of our God into lasciviousness, and denying (the FATHER), the only LORD GOD, and (the SON), our LORD JESUS CHRIST, as John saith, Who is a liar, but he that declareth CHRIST is the true God, and so denieth JESUS to be the anointed of God, he is Antichrist, that denieth the FATHER to be the only true God, and CHRIST to be the anointed SON of God—(*John 6, lxix.*)—whosoever denieth the SON hath not the FATHER (*1. John 2, xxii, xxiii.*)

I But, again, Peter, testifieth, saying, There were false prophets also among the people, as there shall be false teachers among you, who, privily, shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.—This text saith nothing against me; I do not deny the Lord that bought me, but believe he hath redeemed me unto God, by his blood—nor do I deny his being Lord, to the glory of God the FATHER—nor do I deny his being the first begotten of the dead, the prince of the kings of the earth; and give him in all things the pre-eminence, and allow him all the exalted honour and glory God hath given him—nor do I deny one gracious relation, that he beareth either to God or me, as I know of; but rejoice in him as my all in all;—and I myself a sinner, saved by free grace alone, through him—and the text saith nothing about their denying that he was the true God; nor did Peter, himself, believe CHRIST was the true God. (1 Peter 1, ii. iii. and Acts 3, xiii. and chap. 10, 30, 38.)—but, further, Peter also speaketh of some, who walked in the lust of uncleanness, and despised (church) government; presumptuous, self-willed were they, not afraid to speak evil of the dignities—(2 Peter 2, i. x.)—which were the ruling officers and deacons in the church, who would rebuke them for their abominable practice; and such, Peter saith, Shall utterly perish in their own corruption.—But that is not my character; I wish to abide by the decrees—(Acts 16, iv.)—and ordinances of the Lord, and his apostles; and not be presumptuous and self-willed; and set up some human form of my own, or follow that popish custom of infant sprinkling, because

cause the generality of professors follow it—nor do I desire the sole-ruling power in the church, to take in such that are rich and graceless, for lucrative ends; or to turn out of the church such as in a becoming manner, reprove me for what they see amiss in me; nor call them hypocrites and graceless men, for so doing; therefore, I cannot see that I come under the lash of *Peter*, in the 10th verse, any more than in the first;—and Paul declareth, That if a man shall confess with his mouth, the LORD JESUS, and believe in his heart—What? That he is the true God? No; but that God, (and there is but one God) the FATHER, hath raised him from the dead—for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation—(*Rom. 10, ix. x.*)—Doth Paul say any thing here respecting a man being saved, if he believeth in the doctrine of the Trinity—or doth he declare a man shall be damned, either in this place, or any other parts of his writings, if he doth not believe in Three Divine Co-equal Persons? Not a shadow of it; and in this place, he testifieth, that if a man shall confess with his mouth the LORD JESUS—this I do, and am neither afraid nor ashamed, though persecuted by the foolish and the wise—and he likewise addeth, and shall believe in his heart, that God raised him from the dead—this I do believe; for I believe the SON of GOD died for my sins, and rose again for my justification; and it was GOD the FATHER that raised him from the dead, and gave him glory, that my faith and hope might be in God, and this faith the gift of God, the fruit of his spirit, brings peace and comfort to my conscience, through the precious blood and

righteousness of CHRIST--purifieth my heart, and inspireth my soul with love, both to God and his. Then shew me your authority, from the word and testimony of God, such of you who sit in judgment, pronouncing me damned for not believing in your confusion of Three Gods in one. Nevertheless, none of these things move me; but there is one thing more, which you Trinitarian professors are, in my judgment much mistaken in; and that is—You conceive that the term, SON of GOD applieth to the Divine nature of CHRIST; and the term SON of MAN to his human nature; and that he had no father, as man, no mother—as God.—What empty babble, to talk of the father or mother of God! Any man knoweth, (that knoweth any thing of God) that he is eternal, and had neither father nor mother; and as to CHRIST, he had no carnal father, for he was conceived in the virgin's womb, by the HOLY GHOST; and God is the GOD and FATHER of CHRIST; and the terms SON of MAN and SON of GOD, mean one and the same person; and one and the same nature, and apply to CHRIST, as the *Mediator*, the noble, exalted man MESSIAH, the SON of GOD—nor is one thing spoken of him, as the SON of MAN, inferior to him as the SON of GOD, and to prove it, I will set what is said of him, as the SON of MAN, opposite to what is said of him, as the SON of GOD, that you may see the harmony.---And, first, saith the SON of GOD, I came down from heaven.---What, and if you shall see the SON of MAN, ascend up where he was before?---The second man is the LORD, from heaven; the SON of MAN came to seek and save them that were lost. GOD sent not his SON into the world, to to condemn the world; but that the world through

through him might be saved—God spared not his own SON, but delivered him up for us all.—JESUS of Nazareth, a man approved of GOD, was delivered by the determinate counsel and fore-knowledge of GOD—and truly the SON of MAN goeth, as it was determined, but, Wo unto that man, by whom he was betrayed.—(*Luke* 22, xxii.)—The Jews killed the PRINCE of LIFE, and crucified the LORD of GLORY—(*1. Cor.* 2, viii.)—the SON of MAN was betrayed unto the chief priests, and they condemned him to death, and crucified him; and the third day he rose again.—(*Math.* 20, xviii. xix.)—The SON of GOD died,—(*Rom.* 5, x.)—and GOD raised his SON from the dead.—(*Rom.* 1, iv.—*Thef.* 1, x.)—GOD glorified his SON, and GOD is glorified in the SON; and now is the SON of MAN glorified; and GOD is glorified in him—and if GOD is glorified in him, he shall—he hath—glorified him in himself.—(*John* 13, xxxi. xxxii.)—The SON is sat down with the FATHER, in his throne.—The SON of MAN shall come in the glory of his FATHER.—The scriptures, you see, can find a FATHER, for the SON of MAN, if you cannot.—(*Math.* 16, xxvii. xxviii.)—All judgment is committed to the SON; when the SON of MAN shall come in his glory, he shall sit upon the throne of his glory; and before him shall be gathered all nations, &c.—(*Math.* 25, xxxi. xxxii.) The LORD, or JEHOVAH, said unto my LORD, Sit thou at my right hand.—This man, when he had offered one sacrifice for sins, for ever, sat down at the right-hand of GOD.—(*Heb.* 10, xii. and 12, ii.)—We have a great high-priest, JESUS the SON of GOD;—this man, because he continueth ever, hath an unchangeable priesthood.—(*Heb.* 7, xxiv.)

ONE

ONE text more: Whom do men say that I the SON of MAN am? said the SON of GOD, to Peter;—and whom say ye that I am? Thou art the anointed SON of the living GOD—(Mat. 16, xiii. 16.) Then, surely, this just man was the SON of GOD.—(Mark 15, xxxiv.—Mat. 27. xix.—Luke 22. lxix. lxx.)

MUCH more might be said to prove that the name SON of GOD and SON of MAN apply to CHRIST as the SON of GOD, and *Mediator*; but speak nothing of Two Distinct natures, GOD and MAN, making but one person—for there is but one GOD, and one *Mediator* between that one GOD and men; and he his not another GOD and man, but the man CHRIST JESUS.

BUT, further, I would set down the following rule, for every christian man and woman (that sees it,) to observe in reading the scriptures; which, if blessed of GOD, will be a means of delivering the minds of the simple from that confusion they are led into by the Trinitarian hypothesis.

AND *First*:—When you read such words as these, GOD so loved the world, that he gave his only begotten SON, &c.—understand the scriptures to mean what they say, and not as the Trinitarians insinuate, That one part or person of GOD loved the world and gave another co-equal part or person of GOD, called a SON—as though one part or person of the GOD-HEAD was the FATHER of the other—the alwise GOD hath revealed no such absurd nonsense to man—The scriptures declare that GOD is one; and

and that the one living and true God so loved the world and gave his beloved SON, &c.—therefore observe the distinction the word of GOD makes between the living GOD the FATHER, and the SON who liveth by the FATHER, and between the one JEHOVAH and his CHRIST, that you do not confound them together in your imagination, as two co-equal GODS, or one person bearing two names.

Secondly. Observe the scriptural distinction between the love of GOD and the love of CHRIST. When a Trinitarian speaks of the love of CHRIST, in a distinct point of view from the love of GOD, he maketh use of words, which, according to the Trinitarian system have no distinct meaning in them; for what distinction can there be between the love of GOD the FATHER, and the love of CHRIST his SON. If CHRIST, as men say, is a Divine Person in the GODHEAD, or GOD equal to the FATHER, it must either be the love of two GODS, or the love of one GOD spoken of under two names; but the scriptures speak of the love of GOD, and the love of CHRIST, in a distinct point of view—the one is the love of the eternal JEHOVAH, the other is the love of the Mediator, even of the SON of GOD, the man CHRIST JESUS. The FATHER loved his chosen people, as he loved his SON, their elect covenant head—thou lovedst them as thou hast loved me—thou lovedst me before the foundation of the world, said the SON of GOD—the FATHER gave the elect to him, and gave him to have life in himself, for them, and CHRIST loved the elect, and though LORD of all, he became poor, (in the sense I have before shewed)—was made
in

in the likeness of men, suffered and died for them, and redeemed them unto God, by his blood—therefore, there must be a distinction between the love of God and the love of CHRIST.---The FATHER, who is the eternal, immutable, and immortal God, could not become poor, suffer, nor die for us; but he loved us and gave his SON to be the propitiation for our sins---and the SON loved us, and gave himself for us, an offering, and a sacrifice of a sweet-smelling savour, unto God. ---Greater love than this hath no man, saith CHRIST; that a man lay down his life for his friends---I am the good shepherd, and lay down my life for the sheep, said the SON of GOD---Therefore, observe the distinction between the one just and jealous JEHOVAH, who demanded satisfaction for sins, through the shedding of blood, without which there is no remission---and CHRIST who was the sacrifice for sin, and offered himself, without spot, unto God.

Thirdly: Observe, the worship, adoration, and praise, given to the FATHER, as the one supreme, and eternal God—(*Psal.* 68, iv.)—or the eternal, self-existent Being—the creator of all things, and the God of mercy and of grace,—(*Psal.* 100—*Acts* 4, xxiv.)—who is acknowledged as the eternal, sovereign LORD of heaven and earth—who hath an absolute right to do what he will with his own; and, as the FATHER of mercies and God of all comfort, and as the fountain of life and the only efficient cause, of whom are all things, he must be looked too—(*Isaiah* 45, xxi. xxii.)—believed in—(*Phil.* 4, xix.—*1. Pet.* 1, iii. xxi.)—and asked for all things, in the name of the SON, as the heir and head, and Mediator;

ediator, in whom we can lay a covenant claim unto those blessings which we ask the FATHER for—being beloved, chosen, blessed, and accepted in him, and one with him, and interested in all his fulness and finished salvation,—and as the SON said, Ask whatsoever you will in my name, that the FATHER may do it for you.—And, as John says, If we ask any thing according to his will, he heareth us, and we have the thing we desired of him; therefore the FATHER must be adored as the one living and only true God, but, the worship, adoration and praise, given to the SON, is different; he is never worshipped as the eternal God—nor does the worship given to CHRIST arise from an absolute right of nature, as to the FATHER; but on the contrary, it arises to him from the sovereign will and pleasure of the FATHER, and all the honour given to CHRIST, either by men or angels recorded in the word of God, I apprehend, arises from the four following things.

First, As he is the first-born of every creature, he is the Head, and LORD of all creation; and as such, he is the root as well as the offspring of David—for by him are all things. *Secondly*: He is God's first-born, the heir of all things, the head, husband, and LORD of the church—(*Psal.* 45, xi.—*Acts* 2, xxxvi.—*Phil.* 2, ix. x. xi.)—and the appointed judge of quick and dead.—(*John* 5, xxi.—*Acts* 17, xxxi.) *Thirdly*: As the *Mediator*, who was slain, and redeemed us unto God, by his blood.—(*Rev.* 1, v. vi. and chap. 5, ix.)—And, *Fourthly*: By the exaltation and commandment of God, let all the angels of God worship him.—(*Heb.* 1, vi.) From these four things, to which God hath highly exalted

his SON, I conceive all angels and men are to acknowledge Jesus the head, the heir, and the appointed judge, and LORD of all; and in all things to give him the pre-eminence, and when it can be proved to be idolatry to obey the commands of God, and bow to him as our LORD, whom God hath highly exalted, and made so—then it may be proved to be idolatry to love, honour, and adore Jesus as the exalted man, to the glory of that God who hath thus exalted him; and for my own part, I am so far from being afraid of being an idolator, in loving, adoring, and praising, the LAMB that was slain, and redeemed me unto God by his blood, that I can never love and praise him enough; but, to mock him with worship which God never commanded, and which he himself never taught, I conceive is by no means truly honouring CHRIST.—But some, like Satan and the Pharisees of old, will not have that man, whom God hath made both LORD and CHRIST, to rule over them.

BUT, further: Paul teaches us to give thanks always for all things, not to Three Co-equal Persons, but to God and the FATHER, in the name of CHRIST.--(*Ephes. 5, xx.*)—And CHRIST says, when you pray, say, Our FATHER.—Your FATHER knoweth what things you need, before you ask him —(*Math. 7, viii. ix.*)---Paul says, I bow my knees to the God of our LORD, &c. (*Ephes. 1, xvii. and 3, xiv.*)---Therefore, when you hear men exhorting you to worship Three Co-equal Persons in the GODHEAD, try what they say, by the rule of truth; and you will find the scriptures advise you to worship God the FATHER, as the only true God, in the name of his SON

SON OUR LORD, in spirit and in truth ; and bearing these things in your minds, when reading the word of GOD, as the LORD enlightens your understandings, and visits you with his salvation, you will see a sweet harmony and consistency in the scriptures, one part according with another ; and you will likewise be able, both from your own experience, and the truth of GOD, to detect the craft, and see through the sophistry and confusion of a Trinitarian, when he is endeavouring to confuse you with his Three GODs in one ; who call their system of confusion, a Divine Mystery, that must not be rejected, because of its mysteriousness—but must be believed, upon Divine authority ; but I conceive there is no such a mystery revealed in the Bible—therefore, cannot be believed, upon the authority of Divine revelation, I read of the Mystery of GOD the FATHER, and of CHRIST ; and of the Mystery of faith, in a pure conscience—and of the great Mystery of Godliness, which is not Three GODs in one—nor GOD and man, making one person ; but GOD was manifested in the flesh, &c. But there is a material difference between a scene of self-contradiction and a Divine Mystery—but some fools have spoken against the doctrine I preach, because it is plain to be understood ; but such men know not what they say—nor whereof they affirm, but utter words without knowledge.—We are, as preachers, not to use unintelligible, dark, ambiguous phrases, to puzzle and confound the mind of man, but to use great plainness of speech, and make the vision plain, that he who runs may read it ; which things I have endeavoured to do ; and although I have set forth things in the same light, all

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through

through the Treatise, as in these short observations, for every christian man and woman to observe in reading the word of God, yet, I thought it good and needful to note thus much more, particularly in this place; which, if God own and bless, may be of use to those who are in distress and confusion about a Trinity, as I myself have been.—As to the obstinate, perverse, and careless, it is of no use talking or writing to them, for some men are too ignorant to dispute with, and too conceited to be taught—too wise in their own eyes to learn, and too perverse to hearken to either truth or reason—through custom and tradition, rooted and grounded in error, that the plain word of God hath no place in them; and as to arguing with such, from the Bible, where the sacred text crosseth their old superstitious notions, and condemns their human phrases and unscriptural expressions, instead of acknowledging their faults, they fly in a rage—contradict the sacred text, and call such that would reprove or instruct them, erroneous men; for strictly abiding by the word of truth!—and their minds are so blinded with superstition, and wrapped up in delusion, that they cannot see the emptiness and self-contradictions of what they say. I have had many such as these come to oppose me; but from such, good LORD deliver us, is my prayer;—for I would rather converse ten hours, with a man that was capable of discerning the truth or falseness of an argument, whose mind is free from prejudice, and open to conviction, willing to submit to that which the word of God will bear him out in, and vindicate; but there are some who, through the clamour and noise of men, are afraid to acknowledge that
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which their consciences are convinced of is true.—Such I would advise to read the SAVIOUR's words, He that is ashamed of me, and my words, of him shall the SON of MAN be ashamed, before his FATHER and the holy angels!—Many believed that JESUS was the CHRIST, but they would not confess him, because they loved the praise of men more than the praise of God.—(*John* 12, xlii. xliii.)—As JESUS said unto them, How can ye believe, who receive honour one of another, and not that honour which cometh from God only?—(*John* 5, xliv.)—Have any of the rulers believed on him? was the cry then, and so it is now.

And, if some men pervert the scriptures, with open eyes, hypocrites, through self-interest or human applause, will vindicate that which their consciences, (if not seared) tell them is wrong; but another, who by the multitude is despised, as JESUS was, though he prove all he saith by the word of God, they will mock and deride, pick and cavil at him, because they know the multitude will justify them in so doing; to such I would say, There is a day coming, when the secrets of all hearts shall be made manifest; and the judgment of God we know is always according to truth; and then in the eyes of men and angels, will it be manifest, who are the LORD's and who are not;—where the despised of man will be approved of God in his SON—the friendship of God and peace of conscience, are two good companions to comfort by the way, a man that has got them—and the word of truth, his shield and buckler, and the everlasting arms of a covenant God in CHRIST,—beneath his soul;
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he can look forward with rejoicing and boldness to the day of judgment, knowing by the testimony of the spirit of God within him, and by that experience which worketh hope, that he shall be received as a child into the bosom of his FATHER—loved, blessed, and accepted, in the beloved, to the glory and praise of sovereign grace; and God shall wipe all tears from his eyes, set him above the reach of all the spleen and malice of his foes, where he fully conformed to the image of CHRIST, shall be eternally and completely happy, in the full fruition of God, and through rich grace, I can say, I believe this will be my everlasting portion; and can, at times, feelingly rejoice in sweet anticipation of that eternal bliss--though, by men, held forth as a deceiver--but their words are a mere puff of wind. This I confess unto them, that after the way which they call heresy, so worship I the God of my fathers, (who hath glorified his SON JESUS--(*Acts* 3, xiii)) believing all things that are written in the law and the prophets; and have hope through CHRIST towards God, which they also allow--(*Acts* 24, xiv. xv.) And when immutable love can change, and everlasting mercy cease to act infinite wisdom, and the eternal purpose and counsel of God, be baffled,—omnipotence fail, faithfulness itself lie, and Divine compassion cease to flow to the elect--then I will believe, but not till then, that I shall perish,—therefore I will say, I will not fear what man can do unto me?--for God hath said, I will never leave thee, nor forsake thee; and he taketh my part with all them that help me; and, if God be for us, who can be against us—or separate us from the love of CHRIST through tribulation,

tribulation, distress, or persecution, famine, nakedness, peril, or sword; nay, in all these things we are, and shall be, more than conquerors, through him that loved us, and washed us from our sins in his blood: For I am persuaded, that neither death, nor life, nor fallen angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of the FATHER, the one eternal GOD, which is in CHRIST JESUS our LORD—(*Rom.* 8, xxxv. xxxix)—And to the one eternal JEHOVAH, through CHRIST JESUS by the spirits, in the churches, be everlasting glory and praise.



8 NO 65

SCRIPTURE TRUTHS

RESCUED FROM THE ENEMY,

OR, THE

DECEITFUL HANDLER

OF THE WORD OF GOD, EXPOSED.

BEING AN ANSWER TO AN ANONYMOUS
PAMPHLET,

(STREWED IN MY MEETING)

ENTITLED,

= My Meet-
ing!!!

WHAT THINK YE OF CHRIST?

WILT THOU SPEAK WICKEDLY FOR GOD--AND TALK DECEITFULLY
FOR HIM?-----Job 13, vii.

BUT UNTO THE WICKED, GOD SAITH, WHAT HAST THOU TO
DO TO DECLARE MY STATUTES, OR THAT THOU SHOULDEST
TAKE MY COVENANT IN THY MOUTH, SEEING THOU HATEST
INSTRUCTION, AND CASTETH MY WORDS BEHIND THY BACK.

Pfalm 50, xvi, xvii.

By SAMUEL MANSELL.

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WHAT THINK YE OF CHRIST?

THEY WHO ARE WISE IN THE EYE OF GOD, AND TAKE DELIGHT IN HIS WORD, SHALL BE ABLE TO ANSWER HIM.

THEY WHO ARE WISE IN THE EYE OF GOD, AND TAKE DELIGHT IN HIS WORD, SHALL BE ABLE TO ANSWER HIM.

THE BRITISH MUSEUM

LONDON

TO THE
COMPILER OF THE PAMPHLET,

ENTITLED,

What think ye of Christ?

SIR,

AS you was so kind as to make me a present of one of your Pamphlets, in order to convince me of my supposed error, and, likewise, freely distribute a number of them in the Pews among the People, that, if possible, you may deliver them from the awful delusion you conceive me to have led them into;—I thank you for your kindness, and beg you will accept this my answer in return; but as you have concealed your name I cannot so well tell whom to address this answer to; and being a poor man I cannot very well afford to give much away; but as it appears to me you are a Person of some Property by the free distribution of your Books—I hope you will purchase two or three of mine, and so follow your own advice, *viz.* Read and lend, as you or the Persons you employed wrote on one of the Pamphlets strewed in my Chapel, that the people near where you live may have the privilege of reading and judging between you and me; and after having fairly read and impartially judged between us, they may reject that which is inconsistent to the word of truth, and hold fast that which is good.—But probably you will say, there is little else but the word of God in the Pamphlet you sent me; but, Sir, there is such a thing as men quoting various de-

tached parts of sacred truth, and misrepresenting the word of God, which is called, Handling the word of God deceitfully; and surely, the word of God, could never be more unfairly quoted and misrepresented than it is in this Pamphlet of your's; therefore, you must expect I shall deal with you according to your crafty and deceitful handling of the word of God, and rebuke you sharply, that you may not give so much heed to human tradition, and commandments of men, that turn from the truth, or thus mangle the sacred text; but, both read the word of God yourself, and commend it to others, and if the LORD give you eyes to see and an heart to understand, with his Divine instruction, you may in time, be found in the faith, which I am persuaded you are far from at present; and whatever mask of humility and feigned holiness you may wear before men, with pretensions of zeal, for the honour of CHRIST, and what you call the personality of GOD the HOLY GHOST, it is no recommendation of you to God, though it may gain you the esteem and approbation of men, which are of your own way of thinking, but among the impartially wise—(*James 3, xvii*) A man shall be commended according to his wisdom, but he that is of a perverse heart shall be despised—(*Prov. 12, viii*) therefore, put away from thee a forward mouth, and perverse lips put far from thee—(*Prov. 4, xxiv.*)—for better is the poor (in spirit,) that walketh in his uprightness, than he that is perverse in his ways, though he be rich—(*Prov. 28, vi.*)—in the things of this world, or in his own eyes, and needeth nothing—(*Rev. 3, xvii.*)—May the LORD deliver thee from confusion, if it be his holy, righteous, and sovereign will, is the prayer and desire of thy soul's well-wisher. And I pass on to answer the question, *What think ye of Christ?*—and to shew thee my opinion in the scriptures thou hast so unfairly quoted; and to expose thy craft, pride, ignorance, and hypocrisy, in misrepresenting the WORD of GOD.



SCRIPTURE TRUTHS

RESCUED FROM THE ENEMY.

SECOND PART.

PAMPHLET TITLE-PAGE.

What think ye of Christ?

HE is the anointed Son of the living God, (*Mat. 16, xvi*)—the express image of the king eternal, immortal, invisible, the only wise God, (*1 Tim. 1, xvii*)—and he is the first-born of every creature; and by him were all things created, (*Col. 1, xv*)—for God created all things by JESUS CHRIST, (*Eph. 3, ix*)—and for him; therefore, he is the appointed heir of all things, (*Heb. 1, iv*)—the beginning of the creation of God, (*Rev. 3, xiv*)—who was in the beginning with God, (*John 1, i*)—possessed by JEHOVAH in the beginning of his ways, before his works of old, (*Prov. 8, xxii*).

“ *What*

"What think ye of Christ?"

HE is the only *Mediator* between GOD and men—our precious advocate with the FATHER, CHRIST JESUS the righteous.—(1. *John* 2, i.)—And this man CHRIST JESUS, because he continueth ever, hath an unchangeable priesthood—wherefore he is able to save to the uttermost, (or for evermore), all them that come unto GOD, by him—seeing he ever liveth to make intercession for them.—(*Heb.* 7, xxiv. xxv.)

"What think ye of Christ?"

HE is the end of the law, for righteousness, to every one that believeth—(*Rom.* 10. iv.)—for he who was in the form of a GOD, took upon him the form of a servant—being made in the likeness of men, and was made under the law, magnified, and made it honourable—(*Isaiab* 42, xxi.)—And as by the disobedience of one man, many were made sinners; so by the obedience of one (man CHRIST JESUS) shall many be made righteous—(*Rom.* 5, xv. xix.)—therefore I desire to be found in him, who is in GOD, and GOD in him—(*John* 17, xxi.)—not having mine own righteousness, which is of the law; but that which is through the faith of CHRIST, the righteousness which is of GOD, by faith.—(*Phil.* 3, ix.)

"What think ye of Christ?"

HE is the propitiation for our sins, and not for ours' only, (in the Apostolic days), but also for the sins of the whole (elect) world—(1. *John* 2, ii.)—

2, ii.)—from Adam, down to the end of time; for God, in the fulness of time, sent forth his Son, made of a woman, made under the law, to redeem them that were under the law; that we might receive the adoption of sons—and CHRIST hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.—(*Gal. 3, xiii.*)—And God hath made him sin for us, who knew no sin, that we might be made the righteousness of God, in him—(*2. Cor. 5, xxi.*)—who was delivered for our offences, and rose again for our justification—(*Rom. 4, xxv.*)—for God spared not his own Son, but delivered him up for us all.—And him being delivered by the determinate counsel, and fore-knowledge of God—the Jews took, and by wicked hands, crucified and slew, and hanged him on a tree—and killed the PRINCE of LIFE.—But God raised him from the dead—(*Acts 2, xxiii. and 3, xv.*)—and hath set him forth a propitiation, through faith in his blood, to declare his righteousness, (or justice), for the remission of sins that are past, through the forbearance of God.—Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins—(*1. John 4, x.*)—that he might be just, and the justifier of him which believeth in Jesus.—(*Rom. 3, xxv. xxvi.*)—And if God so loved us, we ought also to love one another, for love is of God.

“*What think ye of Christ?*”

HE is the fairest among ten thousands, and altogether lovely.—(*Cant. 5, xvi.*)—He is fairer than
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than all the children of men—grace is poured into his lips.—He is full of grace and truth—God giveth not the spirit by measure unto him—for the FATHER hath given to him to have life in himself, that he may quicken whom he will—(*John* 5, xxi. xxvi.)—and that he may give eternal life unto as many as the FATHER hath given him—(*John* 17, ii.)—for, in him dwelleth all the fulness of the GODHEAD bodily,—(*Colos.* 2, ix.) Therefore he is the head of life and influence, from which all the body by joints and bands, having nourishment ministered and knit together, increaseth with the increase of GOD, (verse xix.) for he is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence—for, it pleased the FATHER that in him all fulness should dwell,—(*Col.* 1, xviii. xix.)—for, the FATHER hath given to us eternal life; and the fulness of all blessings in his SON, who hath abolished death, and brought life and immortality to light, through the gospel—and he is the resurrection and the life.—(*John* 11, xxv.)—For, since by man came death, by man came also the resurrection from the dead—for, as in Adam all die, even so in CHRIST shall all be made alive.—The first Adam was made a living soul, the last Adam was made a quickening spirit.—(*1. Cor.* 15, xxi. xxii. xlv.)—He is the Holy One of God, that saw no corruption; but was raised incorruptible from the dead—and in his holy, harmless, undefiled, and incorruptible image, we shall arise; for he now presents us, in the body of his flesh, through death, holy, unblamable, and unreprouvable in his sight—(*Col.* 1, xxii.)—for, in him we are holy, and
without

without blame, before God in love.—(*Eph. i. iv.*)—therefore he is, to us, the all in all, and altogether lovely.

“*What think ye of Christ? Whose Son is He?*
 “*They say unto Him, The Son of David. He*
 “*saith unto them, How then doth David in Spirit*
 “*call him Lord? Saying, The LORD said unto*
 “*my Lord, Sit Thou on my Right-hand, till I*
 “*make Thine enemies Thy footstool? If David*
 “*then call Him Lord, How is He His Son? And*
 “*no man was able to answer Him a word.*” (*Mat. 20. xlii. xlii.*)

I suppose you think no man is able to answer you, but you are mistaken, friend, be whom you may; and as to the LORD's question, which the Jews could not answer, Peter has given us an explanation in the second Chapter of *Acts*, from xxxvth to xxxvith verse, How CHRIST that was David's Son, is David's Lord, which three last verses read thus: For David (who spake of the resurrection of CHRIST) is not ascended into the heavens; but he himself saith, JEHOVAH said unto my LORD, Sit thou on my right-hand till I make thy foes thy footstool; therefore let all the house of Israel, know assuredly, that God hath made that same JESUS, whom ye have crucified, both LORD and CHRIST; but was JESUS, that was crucified and raised from the dead, the living God? Surely not. The living God was never crucified. Again, was ever the living and eternal JEHOVAH made of the seed of David, according to the flesh, raised from the dead, and exalted as the anointed King, to reign over the

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house

house of Jacob, and so made LORD and CHRIST? Surely not. It was the SON of GOD that was born of the woman, whom GOD the FATHER raised from the dead—him hath GOD exalted to be a PRINCE and a SAVIOUR—to give repentance unto Israel, and forgiveness of sins.—(*Acts* 5. xxxi.)—to whom GOD hath given the throne of David, and exalted him far above him, and given him a name that is above every name; that at the name of JESUS every knee should bow—and that every tongue (even David's among the rest) should confess JESUS, LORD, to the glory of GOD the FATHER.—(*Phil.* 2. vi.) But, as I said before, this JESUS that GOD exalted was not the living GOD, but the SON of the living GOD, who hath highly exalted him; who also said unto him, Sit thou in my throne, till I make thine enemies thy footstool—and this SON of the living GOD is the man CHRIST JESUS, even that man, who, after he had offered one sacrifice for sins, for ever sat down on the right-hand of GOD, from henceforth, expecting till his enemies be made his footstool.—(*Heb.* 10. xii. xii.)—And thus, Sir, I have shewn you how he, who was David's SON, is also David's LORD.—But again title page :—

“Behold your *ALEHIM*—Behold The *ADONAI* *YEHOUAH* will come with a *STRONG HAND*—He shall feed HIS Flock like a *SHEPHERD*, &c.—(*Isaiah* 40. ix. x. xi.)—Of whom speaketh the Prophet this.—(*Acts* 8. xxxiv.)—*I Am The Good SHEPHERD.*”—(*John* 10. xi xiv.)

You ask, of whom the Prophet spake those things?

things ? saying, Behold the LORD GOD will come with strong hand, and his arm shall rule for him. Behold his reward is with him, and his work before him, He shall feed his flock like a Shepherd, He shall gather his lambs with his arm, and carry them in his bosom, and gently lead those that are with young ; for thus the word of GOD reads,—and to which I answer : He spake them of GOD the FATHER, who is the only true GOD, and of his SON JESUS CHRIST, the *Mediator* between GOD and men ; the LORD GOD is GOD the FATHER ; or as Jude saith, The only LORD GOD.—(*Jude* iv.)—the strong hand and arm that was to rule for him ; and by which he gathers his lambs, and carries them in his bosom, is the LORD JESUS CHRIST, who is called the man of GOD's right-hand, that he has made strong for himself. (*Psal* 80. xvii.)—and to whom JEHOVAH said, Rule thou in the midst of thine enemies.—(*Psal* 110. ii.)—And again, Yet have I set my King upon my holy hill of Zion.—(*Psal* 2. xvi.)—And again, To whom is the arm of the LORD revealed.—(*Isaiab* 53. i.)—BUT this spake he of CHRIST—(*John* 12, xxviii.)

Thus I have shewn you, Sir, that the prophet spake those things of the FATHER and of CHRIST ; for GOD was in CHRIST, reconciling the world unto himself, and gathering his lambs into his bosom, that is, into the nearest union, fellowship, and communion with himself, that can be, between GOD and his people, expressed thus : the FATHER is in the SON, the SON is in the bosom of the FATHER, and in the dispensation of the fulness of times—GOD according to his good pleasure, and the eternal purpose of

his heart, will gather together in one, all things in CHRIST, both which are in heaven, and which are in earth, even in him—(*Ephe. i. ix. x.*)—Then shall all the elect of God, fully enjoy the truth of those words, the SON said unto his FATHER, the glory which thou gavest me I have given them, that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them as thou hast loved me. (*John 17, xx. xxiii*)

This, Sir, is a precious and invaluable truth, yea, more precious than rubies.—(*Prov. 3, xv.*) We shall be one, even as the FATHER and SON are one, and he shall feed his flock like a shepherd: The FATHER (who is the God of peace, that brought again from the dead our LORD JESUS CHRIST, that great shepherd of the sheep, through the blood of the everlasting covenant, *Hebr. 13, 20.*)—feeds his sheep, when he leads them, by his spirit, into the knowledge of their relationship to his SON, and to himself, shewing them his covenant, to make them know it, revealing to them that eternal redemption, which his SON hath obtained for them, who is the gift of his everlasting love, for God so loved the world as to give his only begotten SON, and whosoever believeth in him shall not perish but have everlasting life. And when the LORD makes known to his, the mystery of his will—the riches of the glory of his inheritance in the saints.—(*Ephe. i, xix. xviii.*)—the hope that is laid up in heaven for them,—renewing them in the spirit of their mind—assuring them they are born of God and elect heirs of glory—joint heirs with JESUS CHRIST—this feeds and delights their souls; and
because

because they are sons, he sends forth the spirit of his SON into their hearts, crying Abba, FATHER, which makes them rejoice in hope of his glory, and cry out, return to thy rest, O my soul, for the LORD hath dealt bountifully with thee! He hath delivered my soul from death, mine eyes from tears and feet from falling;—I will walk before the LORD in the land, (and in the light) of the living I believed, thus have I spoken—(*Psalms* 116, vii. viii. ix. x.)—The LORD JEHOVAH is my shepherd, I shall not want—He maketh me to lie down in green pastures—He leadeth me beside the still waters—He restoreth my soul, (when through ignorance, weakness, or infirmity, I err or backslide)—He restoreth my soul and leadeth me in the paths of righteousness for his name's sake, (*Psalms* 23, i. ii. iii.)—as it is written, thus saith the LORD GOD, Behold, I will both search my sheep and seek them out, as a shepherd seeketh out his flock in the day, that he is among his sheep that are scattered, so will I seek out my sheep and will deliver them;—and I will feed them in a good pasture upon the high mountains of my eternal love, purpose, and grace, in CHRIST JESUS, to Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel: I will feed my flock, and I will cause them to lie down, saith the LORD GOD, (*i. e.*) to be reconciled to his will—resigned to his providence and care, and to rest in his love, as he rests in his love in CHRIST, for ever towards them—Thus, Sir, I have shewn you how the LORD GOD gathers with his strong hand and arm, his lambs, and carries them in his bosom and feeds them as a shepherd doth

doth his flock. But again, CHRIST the good shepherd that laid down his life for his sheep likewise feeds his flock—He can be touched with the feelings of their infirmities—He was the man of sorrow and acquainted with grief—He had the tongue of the learned, that he might know how to speak a word in due season, to them that are weary; for in that he himself hath suffered, being tempted in all points, as we are, yet without sin.—(*Hebr. 4, xv.*)—He is able to succour them that are tempted.—(*Hebr. 2, xviii.*)—and we are commanded to look unto JESUS, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is sat down on the right-hand of God, for faith Paul, consider him that endured such contradictions of sinners against himself, lest ye be wearied (in well-doing) and so faint in your minds, (*Hebr. 12, ii. iii.*) before you reap the final victory over sin, the world and the Devil, for he that endures to the end the same shall be saved.—(*Mat. 24, xii.*)—And, faith the SAVIOUR, in me you shall have peace in the world; you shall have tribulation, but be of good cheer, I have overcome the world.—(*John 16, xxxiii.*)—and our victory through faith is sure in him.—(*1 John 5, iv.*)—--for we shall be more than conquerors, for we shall be winners by every light affliction, that worketh for us a far more exceeding and eternal weight of glory, through him that has loved us, yea, far more than could have been, had we never been tried, for who can glory of being a conqueror, or boast of victory, that never was engaged in a warfare; and who can admire and praise the love, faithfulness, and valor of his captain that never

never experienced the former to his own soul, and saw the latter proved in the combat with, and destruction of the opposing, but vanquished foes, but all this is to be seen in him, who came from Edom, with dyed garments from Bozrah : He that was decked with glorious apparel, traveling in the greatness of his strength, for the omnipotence of God, upheld him in the work, and bore him through, therefore, he answered the Prophet's question) who asked, Who that wonderful person was, that thus appeared in vision before his eyes) saying, it is I that spake in righteousness, mighty to save ; wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat ?—The answer is : I have trodden the wine press alone, and of the people there was none with me, for I will tread them (sins, hell, and death) in mine anger, and trample them in my fury :—He nailed the hand writing to the cross ;—spoiled principalities and powers (of death, hell, and grave) and made a shew of them, openly triumphant over them, in his resurrection.—(*Colo.* 2, xiv. xv.)--Therefore, saith He, I will trample them in my fury--the day of vengeance is in my heart, and the year of my redeemed is come.--(*Isaiab* 63, i. ii. iii. iv.)--(i. e.) the day of God's taking vengeance on him, for his people's sins to comfort all that mourn--(*Chap.* 61, ii.)---which was the day He manifested his love, in purging our sins, and redeeming us unto God by his blood ; and to his name be everlasting praise : And when Jesus reveals himself to his people by his spirit, giving them to see and feel the love he hath towards them, and that his flesh, (in which we are clean) is meat indeed ; and his blood that atoned for all their sins,

sins, the fountain opened for sin and uncleanness, is drink indeed, and that they dwell in him, safe, blessed, and complete; and he by his word and spirit, dwells richly in their hearts, as their all and in all; this strengthens, supports, and comforts them, and sweetly persuades their hearts to trust in that all-sufficiency and fulness of grace that is in CHRIST JESUS, saying, when I am weak, then I am strong, for his grace is sufficient for me, and his strength shall be made perfect in my weakness most gladly; therefore, will I rather (than boast of self-sufficiency) glory in my infirmities, that the power of CHRIST may rest upon me.---(2 Cor. 12, xix. x.)---Thus CHRIST can sympathize with, and feed his purchased flock—Ah! say you, What can CHRIST do for me according to your doctrine?—He is no more than a man that is false! I never said nor meant CHRIST was no more than a man, but I still abide by what the scriptures say, that He is the *Mediator* between GOD and men, the man CHRIST JESUS; but the fulness of the GODHEAD dwelleth in him bodily, and therefore, He can feed his sheep, for GOD giveth not the spirit by measure unto him; and He shall stand and feed in the strength of the LORD, and in the Majesty of the name of the LORD his GOD, and they shall abide, (*Mich. 5, iv.*)—For the FATHER, who is the LORD his GOD, greater than all, will keep them by his power, and none is able to pluck them out of his FATHER's hands.—(*John 10, xxviii. xxix.*)—And your blind construction upon the passage is overthrown, for the LORD GOD is not applied in that text, to JESUS CHRIST, but to the FATHER, and the strong hand and arm that was to rule for him, and by which he gathers

gathers his lambs, and carries them in his bosom is the SON; and both in a distinct sense are our shepherd, as it is written, I will save my flock, and they shall no more be a prey, and I will judge between cattle and cattle, saith JEHOVAH; and I will set up one shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their shepherd, and I the LORD will be their God, and my servant David, which means CHRIST, the beloved elect servant, a prince among them, I the LORD, have spoken it—ye my flock, the flock of my pastures are men, and I am your God, saith the LORD GOD—Read the 30th chap. of *Ezek.* through.—But again, in the Title-page, you add,

“What saith the Scriptures?”

WHY they say there is but One God, and there is none other but He; and they likewise say, God is One (not Three Co-equal Persons) for GOD is a Spirit, and that God who is a Spirit is the FATHER, who is to be, and is, by the true worshippers, worshipped in spirit and in truth—for the FATHER is the only true GOD—the invisible only wise GOD our SAVIOUR, and to GOD only wise, be glory by CHRIST JESUS, for ever, Amen. Therefore, the scriptures say, That God is true, and is One, and let Him be true, and every man a liar, that says He is Three Co-equal Persons, and so contradicts him.—But again to your question:—

“What saith the Scriptures?”

AND now comes your answer:—

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“God

“ *God our Saviour and Lord Jesus Christ our Hope.*—(1 Tim. i. i.)

PRAY, Sir, why did you not quote the whole of the text, or, at least, set it in such a point of view as to instruct your readers, that they might understand of whom the Apostle spake, and not thus walk in craftiness, and handle the word of God deceitfully, but by plain statement of the truth, appeal to every man's conscience in the sight of God, for confirmation of the truth you set before them, and I will appeal to your conscience, and to every godly man under heaven, for the confirmation of this truth, that it is GOD the FATHER, who is called GOD our SAVIOUR in the above text, and that the person called LORD JESUS CHRIST, means the man CHRIST JESUS, the *Mediator* between GOD and men, which is clear from the whole of the passage, and what followeth, which reads thus : Paul, an Apostle of JESUS CHRIST, by the commandment of GOD our SAVIOUR and the LORD JESUS CHRIST, our hope unto Timothy, my own SON, in the faith, grace, mercy, and peace from GOD our FATHER, and JESUS CHRIST our LORD (ii.) Can any thing be plainer ? And what can I think of a man, that dealeth thus dishonestly with the word of God, as you do ? Can I think he is a man of a contrite spirit, that trembleth at God's word ? How can that be, when it is evident to any man of understanding, that you have quoted detached parts of the word of truth, and misrepresented the word of God, so consequently misrepresented Him, who hath revealed unto us his mind and will in his word ? And he that addeth to the things written therein, God shall add to him the plague written

written in that book; &c. (*Rev. 22. xviii. xix.*)
 And I wish I was not constrained to say, that
 you have perverted the sense and order of truth,
 with open eyes, which are the undeniable marks
 of a stubborn soul and a proud heart, that will
 fight against the truth, even while their consciences
 witness to the truth they fight against, and con-
 demns them, even while they fight against it;
 and this many do now by me, and the Doctrines
 I teach, sooner than they will give up their fa-
 vourite hypothesis, and suffer persecution for the
 cause of CHRIST; but what saith the LORD
 JESUS to such? Whosoever shall be ashamed of
 me and of my words, of him shall the SON of
 man be ashamed, when he shall come in his own
 glory; and the glory of the FATHER, and the
 holy angels.---(*Luke 9. xxvi.*)

I PASS on, to take notice of another piece of
 your bare-faced dishonesty, in quoting part of
Tit. 2. iii.---then part of *Tit. 1. iii.*---and *Tit.*
3. iv.---then tacking to them part of *Rom. 9. v.*
 in order to make them appear to your readers,
 to read thus :

*"The Kindness and Love of God our Saviour
 Christ---who is over All---God blessed for ever.
 Amen."*

THIS, Sir, it is evident, was your drift, but
 how destitute of the fear of God, and void of all
 shame before man must you be, before you could
 thus mangle and misrepresent the holy word of
 the alwise God, and publish it to the world, under
 a pretence of zeal for truth; but I can see your
 hypocrisy glaring almost in every page of your

Pamphlet ; nor can any make me believe, that a man, possessing the use of his reason, and in any measure instructed in the sense and meaning of words, though destitute of all spiritual life and grace, that such a man could read and study those passages of scripture, you have thus unfairly quoted and misrepresented, and not see that the texts meant quite otherwise, than what you have represented them ; by no means can I believe but what you must pervert the meaning and order of truth with open eyes ; but if you did it in ignorance, and for want of duly consulting the connection of the passage you have quoted, your sin is the less.---(*John* 19. xi.) But it appears to me to be otherwise ; but as the LORD is the only infallible judge, I wish to leave you with him, who will both bring to light, the hidden things of darkness, and will make manifest the counsels of the heart, and then shall every man have praise of GOD.---(*1 Cor.* 4. v.) according to that which a man is in his sight. And I shall endeavour to rescue the sacred texts, from the labyrinth of confusion, in which they stand as quoted in your Pamphlet.---(*1 Tim.* 2. iii. iv. v. vi.) read thus : This is good and acceptable in the sight of GOD our SAVIOUR, who will have all men to be saved, and to come unto the knowledge of the truth ; For there is One GOD, and One *Mediator* between GOD and men ; the man CHRIST JESUS, who gave himself a ransom for all (that it is the will of GOD our SAVIOUR to have saved) to be testified (to them) in due time.

Now, Sir, is not JESUS CHRIST the *Mediator*, between that One GOD and men ? If so, he is
not

not that God, between whom and us, he interceeds : For a *Mediator* is not a *Mediator* of one ; for there must be two parties, where a conciliator stands between, to reconcile the parties, which are (or were) at variance ; even as Paul saith, There is one God, and there are also men, which are sinners against that One God ; and there is CHRIST JESUS, who is holy, harmless, undefiled, and knew no sin ; therefore, in that sense, separate from sinners ; and he likewise, is distinct from God, for He is the Holy One of God, therefore, there is One Holy and Just God, and also men sinners against that God, and JESUS CHRIST, is the Holy One ; the One *Mediator*, between the Just and Holy God and sinful men ; therefore, he is not the person in the third verse, called, GOD our SAVIOUR, but the *Mediator* between him and us, and is called JESUS CHRIST our SAVIOUR, as it was in him we were chosen, blessed and eternally loved ; and as it was by his death and atonement for sins was made, and we were reconciled unto God, by the death of his SON. And again, the LAMB redeemed the elect unto God by his blood, therefore, he is called JESUS CHRIST our SAVIOUR ; but GOD the FATHER is the only efficient, absolute SAVIOUR, that saves us by his grace, in, through, and by CHRIST JESUS our LORD, the only *Mediator* between God and men.

BUT again, you quote *Titus* 1, iii. "*According to the commandment of God our Saviour*"— This likewise means the FATHER, who is the only true God.—Grace, mercy, and peace from God the FATHER, and the LORD JESUS CHRIST our SAVIOUR, verse iv.—Again, saith JEHOVAH,
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There is no God else besides me—a just God and a SAVIOUR, and there is none else.—(*Isaiah* 45, xxi.)—The Person here speaking, excludes all others from being the eternal God besides himself, saying, I am God, and there is none else, verse xxii.—And who can this be applied to, but the FATHER, who is the only true and only wise God our SAVIOUR—and to God only wise be glory, by CHRIST JESUS.—(*Rom.* 16, xxvii.—*Jude* xxv.—Again, you quote *Titus* 3, iv.—To this I need only write that verse, and the two following, out at length; then any simple soul may plainly see, it means the FATHER, who is called in the fourth verse, God our SAVIOUR; for Paul, in the third verse, hath given us a description of what we all are, while in a state of enmity against God, saying, We ourselves also, were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, hateful, and hating one another—then comes in, But after the kindness and love of God our SAVIOUR, toward man, appeared not by works of righteousness which we have done; but according to his mercy, he saved us, by the washing of regeneration, and renewing of the HOLY GHOST, which he shed on us abundantly, through JESUS CHRIST our SAVIOUR.

Thus having set the scripture texts forth, according as they stand in the volume of Divine Revelation, and given you to understand that I believe the Person called God our SAVIOUR, is God the FATHER, whom the SON declared to be the only true God.—And now we go to *Rom.* 9, v. which reads thus: Whose are the fathers, and of whom, as concerning the flesh, "*Christ came,*
who

who is over all, God blessed for ever. Amen.^m
 Take notice, Sir, this text doth not say, CHRIST
 is a Divine Person—for he is the SON of GOD,
 the man CHRIST JESUS.—Nor doth the text say,
 CHRIST is the true GOD—nor can he be, because
 as observed before, the SON declared his FATHER
 is the *only* true GOD.—Nor doth the text say,
 he is the living GOD—nor can he be, because he
 is the SON of the living GOD, and he liveth by
 the living FATHER ; therefore, not the independ-
 ent, underived, self-living JEHOVAH.—Nor doth
 the text say, he is the blessed GOD—for the FA-
 THER is the great, the everlasting, the blessed
 GOD—(1. Tim. 1, xi.)—who is blessed for ever.
 The CREATOR—(Rom. 1, xx.)—who created all
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 text say, Of whom, as concerning the flesh,
 GOD came—for the true GOD never was made
 flesh, so as to feel weakness, sorrow, grief, tempt-
 ation, hunger, and weariness, and suffer in these
 things too, which it is evident, the SON of GOD
 did—but the immutable GOD is impassible, and
 cannot so suffer, as to feel injury and pain.—
 But the text saith, Of whom, as concerning the
 flesh, CHRIST came—for it is evident, our LORD
 sprang of Judah—(Heb. 7, xiv.)—and was made
 of the seed of David, according to the flesh ;
 but his soul was with GOD in the beginning, as
 I have plainly proved, from various passages of
 scripture, in the former part of my book—there-
 fore, his soul was not first made when his body
 was formed of the woman ; and that, I conceive,
 to be the reason why the scriptures mostly or al-
 ways say, CHRIST was made of the seed of Da-
 vid, according to the flesh—thereby intimating,
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There is no God else besides me—a just God and a SAVIOUR, and there is none else.—(*Isaiah* 45, xxi.)—The Person here speaking, excludes all others from being the eternal God besides himself, saying, I am God, and there is none else, verse xxii.—And who can this be applied to, but the FATHER, who is the only true and only wise God our SAVIOUR—and to God only wise be glory, by CHRIST JESUS.—(*Rom.* 16, xxvii.—*Jude* xxv.—Again, you quote *Titus* 3, iv.—To this I need only write that verse, and the two following, out at length; then any simple soul may plainly see, it means the FATHER, who is called in the fourth verse, God our SAVIOUR; for Paul, in the third verse, hath given us a description of what we all are, while in a state of enmity against God, saying, We ourselves also, were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, hateful, and hating one another—then comes in, But after the kindness and love of God our SAVIOUR, toward man, appeared not by works of righteousness which we have done; but according to his mercy, he saved us, by the washing of regeneration, and renewing of the HOLY GHOST, which he shed on us abundantly, through JESUS CHRIST our SAVIOUR.

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in

in another sense, the terms according to the flesh, are used to signify, that though CHRIST was made of a woman, conceived in her womb, and born of her body, yet he took not the corruption of her nature, for he was holy when he was born, sanctified and sent into the world, holy and undefiled, for although he was made of the seed of Abraham, flesh and blood, as the children are, yet he only took part of the same, the seed of Abraham; but not the corruption of Abraham's seed. If any one ask how this can be? I can only say it is one of the mysteries of CHRIST—and with God nothing shall be impossible.—(*Luke 1, xxxvii.*)

BUT to return: Of whom, as concerning the flesh, CHRIST came, who is over all, God blessed for ever. Amen.—For God hath set a crown of pure gold upon his head, (which I understand to mean, divine names and honours), honour and majesty he has laid upon him, and made him most blessed for ever—(*Psalms 21, iii, v. vi.*)---and men shall be blessed in him, and all nations shall call him blessed.---(*Psal. 72, xvii.*)---God hath highly exalted him, and made him head over all, to the church; and given him a name above every name, that at the name of JESUS every knee shall bow.---And in this sense, he is over all, God blessed for ever. Amen.---Who in his times, shall shew who is the blessed and only potentate, KING of Kings, and LORD of Lords, &c.

AND, I shall now pass on to another text you have quoted, from *John 20, xxviii.* and pass over that from *Col. 3, xi.* as I cannot attempt to paraphrase

phrase upon every text, or part of a text that you have quoted in your Pamphlet; let it suffice, if I shew, by comparing scripture with scripture, that the passages you have brought to prove there are Three Divine Co-equal Persons in the God-HEAD, prove no such thing, nor can it be proved from the word of God—for God is but One.—The text in *John* reads thus: And Thomas answered and said unto him, My LORD and my GOD!—It is the opinion of most men, that Thomas in this place, calls Jesus CHRIST both his LORD and his GOD—and that he applied the name GOD to the same Person that he called LORD, in the former part of the verse—at the first sight of the text, and without comparing it with other parts of the word of God, it does seem as though he did---but I believe otherwise, and that he confessed Two Persons, the one LORD, and the other GOD.---And for this reason, the thing Thomas doubted of, and what CHRIST came to convince him of, was, the truth of his resurrection from the dead—and as Thomas could have no ideas of the living GOD dying, and of his resurrection from the dead, I conceive he must mean, by the confession, My LORD and my GOD, that GOD the FATHER was in the SON, whom he had raised from the dead, and revealed him unto Thomas with the rest of the Apostles, in that wonderful manner in the house, and the doors being shut—Jesus stood in the midst, and said unto them, Peace—and then shewed unto Thomas his hands and his side, and told him to thrust his hand into his side, and be not faithless but believing—And Thomas answered and said unto him, My LORD and my GOD.—And now, I conceive, Thomas received the knowledge of

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his sins forgiven—believing in the death and resurrection of the SON of GOD, and of the love and mercy of GOD the FATHER in him—for GOD raised the SON from the dead, and shewed him openly to the Apostles after his resurrection from the dead.—(*Acts* 10, 41.)—And the SON promised the Disciples, to shew them plainly of the FATHER.—(*John* 16, 25.)—And in another place, or at another time, he told them saying, If a man love me, he will keep my words, and my FATHER will love him, and We will come unto him, and make Our abode with him.—(*John* 14, 23.)—So here the glory and love of GOD shone forth, through JESUS CHRIST, into Thomas's heart, and he confessed GOD the FATHER to be his GOD, and JESUS his LORD, to the glory of GOD the FATHER.—Agreeable to what CHRIST had said unto Mary, at the xvii. verse, Go to my brethren, and say unto them, I ascend to my FATHER, and your FATHER, and to my GOD, and your GOD.—Therefore, it appears to me plain, that Thomas confessed the FATHER to be his GOD and FATHER, and JESUS his brother and his LORD; as Mary, and Peter, and John did, verse xiii.—chap. 21, vii.—and compare *Isaiah* 45, xiv. xv.—and *John* 14, 2, xi.—and it is evident, from those two last passages, that there was no GOD besides that GOD of Israel, the SAVIOUR who dwelt in the SON, and JESUS declared, that it was GOD the FATHER who dwelt in him, and did the works so, according to the prophecy, and agreeable to what the SAVIOUR JESUS taught, GOD the FATHER was in the SON of a truth, and there is none else—and so Thomas confessed, and so Paul hath declared, and so I believe, that there

is none other God but one—for though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many, by name and office), but to us there is but One God, the FATHER, of whom are all things, and we in him—and one LORD, JESUS CHRIST, by whom are all things, and we by him.—Therefore GOD the FATHER is our GOD, and JESUS our LORD. Amen, Hallelujah, Amen.

BUT you add:—Let all the angels of God worship him.—Ah! but that God who commanded all the angels to worship the LAMB that was slain, did not command them to worship him as another eternal JEHOVAH, distinct from himself—but to acknowledge him as their head, exalted above them; and this same JESUS, that these angels are commanded to worship, was once made lower than they, for the sufferings of death—but JEHOVAH was never made lower than his creatures, nor did he ever suffer death, as JESUS the SON of the living JEHOVAH did; and is now crowned with glory and honour, and highly exalted far above all angels—might and dominion, and every name that is named, not only in this world, but also in that which is to come—and angels, and authorities, and powers, are all made subject to him, and commanded to worship him; and so they do, crying, Worthy is the LAMB that was slain, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing.—(*Rev.* 5. xii. xiii.)—And thus they, in obedience to the command of God, worship the LAMB that was slain; and confess him LORD, to the glory of GOD the FATHER. Amen, Hallelujah, Amen.

AND now I will leave the Title-page, and go to the Pamphlet---and with God's assistance, I will sift you, try you, and prove you a liar, a crafty walker, and an Handler of the Word of God deceitfully. It makes no difference to me who you are---God forbid that I should except any man's person, or give flattering titles unto men, old or young, rich or poor, learned, or like myself, unlearned; it is neither your person, sect, name, nor situation in life, that I oppose; but that which I shall oppose, is what I conceive to be contrary to the Word of God. But your Pamphlet is wrote in such a manner, that I am rather at a loss to know which part to answer first, lest my Answer should be full of tautology, unintelligible, and uninstruative to the Readers, as your's is. That there are some of the same things spoken of in this my Answer to you, that are noticed in the former part of my Book, I do not deny, nor could I avoid it, because, many passages that you have quoted, have a reference to the things I have before spoken of; But as you have either unfairly quoted them, or misrepresented them, I have endeavoured to set them forth in a true light; which has caused a repetition of various sentences used in the first part of my work; and, indeed, my book is divided in *two distinct parts*, but, as the subject is on one and the same thing, I had them both put together; and I thought it absolutely necessary to take notice of your Pamphlet, because the Word of God is so corruptly set forth by you, in quoting detached parts of scripture, and tacking them together, in order to make them speak and appear to mean quite different from what they do; and you mostly drop that part of the text,
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which would inform the Reader who the passages were speaking of, because it would not suit your purpose.

AND, *Secondly* : As the Pamphlet was sent to me, some would say, I ought to Answer it if I could---Therefore, I have.

Thirdly : As many simple souls are imposed upon by your corrupt method of quoting the scripture, and think you have proved your point, I thought it my duty to undeceive them, by exposing your hypocrisy ; and, by comparing God's word with itself, I have opened, explained, and vindicated the doctrine therein contained ; and as the passage you begin your Pamphlet with, and that which you end with, have a near connection one with the other, as they stand in the Word of God---though you have set them as wide a part as the extent of your Pamphlet could place them---therefore, I will begin in the middle of your Pamphlet, and strive, lawfully, to bring the Two ends to meet. And, first, in page the 8th, your question is thus :—

“ *What saith Scripture in general of the Plurality of Persons in the Divine Essence ?* ”

THEY do not say one single sentence about any such thing, (as I have before shewed,) but declare there is none other God but One.—And there is One God, and none other but He ;—and again, God is One, and no more.—He is a Spirit ; but not a word about Plurality of Persons in the divine nature—for there is but One God ; and One *Mediator* between God and men—the
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man CHRIST JESUS ; and these are quite sufficient for our salvation ; but you bring *Genesis* the first chapter, and first verse, as an answer to your question ; and in your Pamphlet reads thus :

“ *In the beginning ALEHIM created the Heaven and the Earth.* ”

To which I answer, the person in this text, called ALEHIM or God, means God the FATHER, who created all things by his eternal power,—(*Rom. 1. xx.*)—and infinite wisdom—(*Psalms 147. v.*)—For Paul calls God the FATHER, GOD himself in (*1 Thes. 3. xi.*) and if GOD the FATHER be GOD himself, and GOD alone (*Psalms 86. ix. x.*) then there can be none other that is truly and essentially God, or personalities of God but he,—for he that is of himself, and by himself God—independent of all others, must exclude all others from being essentially God—except there be more true Gods than One ; but the scriptures declare there is but One eternal, invisible, immortal God, and this only wise and only true God is the FATHER, whom Paul calls God himself ; and in *Isaiah 45, xviii.* it is written, For thus saith JEHOVAH that created the Heavens—GOD HIMSELF that formed the Earth, and made it ; He (*not they*)—He established it—He created it, not in vain—He formed it, to be inhabited. I am JEHOVAH, and there is none else ; therefore the FATHER is the only true God—who, in the beginning, created the heaven and the earth : But, again, in *Eph. 3. ix.* it is written, The Mystery—which, from the beginning of the world hath been hid in God, who created all things, by JESUS CHRIST ; and if God created all things, there

there can be none other that created any thing in the sense he did—for if any other person created any thing, save the FATHER, then it cannot be said in truth, GOD the FATHER, created All things by JESUS CHRIST; but if GOD created all things by CHRIST, as the beginning of his ways, the beginning of the creation of GOD—then GOD is the creator of all things by CHRIST JESUS as the first, the head, the pattern, the medium, and termination of all his works; but GOD the FATHER is the only absolute efficient creator, and JESUS CHRIST is Alpha and Omega, the First and Last of all JEHOVAH's works and ways; as it is written, JEHOVAH possessed *me* in the beginning of his ways, before his works of old:—the fulness of him filleth ALL in ALL.—(*Eph. i. xxiii.*) And then cometh the end:—And as he said unto John, I am Alpha and Omega, the First and Last: And, again, he laid his right-hand upon me, saying, fear not, I am the First and the Last, I am he that was dead (mark that) He that was dead, and, Behold I am alive for evermore, Amen—and have the keys of hell and death.—(*Rev. i. xi. xvii. xviii.*)—But you want to make it appear, by the name ALEHIM (which is Plural in form and in sense) that Three Co-equal Divine Persons (or GODS) created the world as Three Co-equal Workers together; but there is no such Doctrine in the Bible—for neither the FATHER—nor the SON of GOD—nor the Prophets—nor Apostles—nor blessed in heaven—never attribute the creation of all things, nor of any thing, to any but GOD the FATHER only; who created all things by CHRIST JESUS; and, as I have said it, so I will prove it, by the plain Word

Word of God, who cannot lie. The FATHER is expressly called the King eternal.—(1 Tim. 1. xvii.)—the living God, (Mat. 16. xvi.)—and the only true God—then he He created the world and all things in it, (Isaiah 42. v. vi.)—And again, As it is written, but JEHOVAH is the true God—He is the living God, and everlasting King (or King of eternity)—He hath made the earth by his power—He hath established the world by His wisdom—and stretched out the heavens by His discretion, (Jere. 10. x.—Jere. 15. xv.—Psalms 136.)

AGAIN, The SON of God also attributes the creation of the world to God the FATHER, saying, In those days shall be affliction, such as was not from the beginning of the creation (and what then) which God created.—(Mark 13. xix.) Again, Peter and John, and the multitude of Believers, with one heart and one voice, ascribe the creation of all things to the FATHER, saying, LORD, thou art God, which hast made heaven and earth, the sea, and all that in them is,—(Acts 4. xxiv.) And again, the four and twenty elders ascribe the creation of all things to God the FATHER, for they fell down before Him that sat on the throne, and worshipped Him that liveth for ever and ever; and they cast their crowns before the throne, saying, Thou art worthy to receive glory and honour, and power—for, Thou hast created all things, and for Thy pleasure they are and were created.—(Rev. 5. viii. ix. x. xi.)

THIS great and glorious Person, that sat upon the throne,—to whom the four beasts (or living creatures) cried, Holy! Holy! Holy LORD GOD

GOD ALMIGHTY ! which was, and is, and is to come, and to whom they ascribed the creation of all things, is the FATHER, out of whose right-hand the LAMB that had been slain, took the book, sealed with seven seals.

AND, again, Have we not all one FATHER ? Hath not one GOD created us ? (*Mal. 2. x.*) And, again, Nehemiah addressing the FATHER, the God of Abram, and of Isaac, and of Jacob,—the GOD of our FATHERS, who hath raised from the dead, and glorified his Son JESUS,—(*Acts 3. xiii.*) addressed him thus : Thou, even Thou, art JEHOVAH alone—Thou hast made heaven, the heaven of heavens, with all their host—the earth, and all things that are therein,—the seas, and all that is therein,—and Thou preservest them all—and the host of heaven worship Thee.—(*Nehem. 9. vi. vii.*)—And they worshipped Him that liveth for ever, that is, the living GOD, who is JEHOVAH, and GOD alone who created all things by JESUS CHRIST ; and if the meaning of words, and the authority of scripture, can prove any thing, I conceive the plain scriptures I have quoted, in defence of the Doctrine I believe, and the things I assert, prove that GOD the FATHER is the only true eternal GOD, JEHOVAH, GOD alone—and that He, by His own eternal, underived power and wisdom, created all things ; and besides him there is no true GOD ; for He is the One GOD, the FATHER, who is above all, in all, and through all, (*Eph. 4. vi.*)—and to Him, the only wise GOD, be glory, by CHRIST JESUS, for ever, Amen.

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BUT, I observe, Sir, you have quoted (*John* 1. i. iii.) and (*Col.* 1. xvi.) in answer to your question :—(in Page 13.)—

“*What saith Scripture of the Creator of all Things ?*”

I HAVE shewn you what the scriptures say of Him—and who He is, that created all things, by JESUS CHRIST; and proved, that the FATHER is the only true God, and the sole Creator of all things; but as you pretend not, or else do not, see the distinction between the world being made by CHRIST, and CHRIST being the Maker and Creator of the world, I will endeavour to shew you this, also; and I hope you are not like Solomon's old and foolish king, that will no more be admonished—(*Eccle.* 4. xiii.)

AND, *First* : When any thing is said to be done by another, it either means it is done by him, as the agent, instrument, or as the medium; and when a person is said to do any thing, in the name, and by the authority of another, it means he doth it as the agent or deligate, or messenger, in the name, and by the power and authority of him that deligated him; and when a person is said to do any thing of himself, or by his own power, wisdom, or authority, then, that person acts as a sovereign, independent, self-sufficient, and arbitrary; and in this last sense, it can only be said of Him, who is the eternal, omnipotent sovereign, of whom, through whom, and to whom, are all things—to whom be glory,—(*Rom.* 11, xxxvi.)—Whether this is the rules, or like the rules of Logicians in the schools, or not,

is what I know nothing of ; but I know it is the Idiom of the scripture language ; and following this rule, we shall see, All things are *of* God, and All things *by* CHRIST, and we *by* Him ; for all things were made *by* Him, whether they be things in heaven or things in earth ; all things were created *by* Him—He is the first-born of every creature ; therefore, He is before all things, and *by* Him all things consist. God created all things *by* JESUS CHRIST. Again, All things are *of* God, who reconciled us unto Himself, *by* JESUS CHRIST,—(2 Cor. 5. xviii.)—Again, God will judge the secrets of men, *by* JESUS CHRIST,—(Rom. 2. xvi.)—*by* that man whom he hath ordained, (Acts 17, xxxi.)—And again, saith Peter, Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved *of* God among you, by miracles, and signs, and wonders, which God did *by* him, in the midst of you. (Acts 2. xxii.)—Thus you see, God created the world *by* Him—wrought all those miracles recorded in the Evangelists, *by* Him—reconciled the world unto himself, *by* CHRIST—and, at the last day, He will judge the world in righteousness, *by* that man, whom he hath ordained. Thus, there is one LORD JESUS CHRIST, *by* whom are all things ; but all things are *of* God, as the eternal and efficient cause :—for saith the SON, I can, *of* mine own self, do nothing—as I hear, I judge, and my judgment is just, because, I seek not mine own will, but the will *of* the FATHER which hath sent me.

AGAIN, The SON can do nothing *of* himself, but what he seeth the FATHER do. (John 5, xix. xxx)—Again, The works I do in my FATHER'S

name, bear witness of me, that the FATHER hath sent, and is with me, and in me,—(*John* 10, xxv. xxxvii. xxxviii.)—And again, I do nothing of myself; but as my FATHER hath taught me, I speak these things—and He that sent me is with me—the FATHER hath not left me alone; for I do always those things that please him.—(*John* 8, xxviii. xxix.)—Again JESUS answered them, and said, My doctrine is not mine, but His that sent me; if any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself—He that speaketh of himself, seeketh his own glory,—(*John* 7, xvi. xvii. xviii.)—I have not spoken of myself—(*John* 12, xlix.)—Again, No man cometh unto the FATHER but by me, (*John* 14, vi.)—No man can come unto me, except it were given to him of my FATHER, taught of GOD—Learned of the FATHER—(*John* 6, xlv. lxxv.)—All things that I have heard of my FATHER, I have made known unto you.—(*John* 15, xv.)—All things whatsoever thou hast given me, are of Thee—(*John* 17, vii.)—And having received of the FATHER, the promise of the HOLY GHOST,—(*Acts* 2, xxxiii.)—the promise of the FATHER, which, saith he, you have heard of me—(*Acts* 1, iv.)—He that overcometh and keepeth my works unto the end, to him will I give power over the nations,—even as I received of my FATHER.—(*Rev.* 2, xxvi. xxvii.)—and thus it appeareth clear, that all things are of GOD,—by CHRIST—for there is One GOD, the FATHER, of whom are all things,—and One LORD JESUS CHRIST, by whom are all things.—The world was made by Him—all things were made by Him
—by

—by Him, were all things created.—God created all things, by JESUS CHRIST.

WELL, Sir, What think ye now? Cannot you see a difference between all things being made by CHRIST, and CHRIST being the creator of all things?—You know the scriptures say, God created all things by CHRIST; but they never say, CHRIST created all things by God, or that He was a Co-equal worker with Him, for you know that text in John, saith, all things were made by Him; but God made all things; and all the doctrines CHRIST taught, He taught them in the name and by the authority of God, the FATHER, of whom He learned them, (as I have before shewed)—and who gave him a commandment what he should say, and what he should speak---(*John* 12, 1.)---and all the cures he performed and miracles He wrought, He wrought none of them of Himself, nor by his own power, as he himself again and again declares, I can do nothing of myself---but if I cast out devils, by the finger or power of God, no doubt saith He, the kingdom of God is come upon you—(*Luke* 11, xx.)---Miracles, wonders and signs, which God wrought by Him, saith Peter. The words I speak unto you I speak not of myself, it is the FATHER that dwelleth in me, He doeth the works, saith the SON. But no talk of some Second Person of the GODHEAD, dwelling in Him; nor how should there be, seeing there is no such person; for God is One.—For there is One God, and One Mediator, between God and MEN, the man CHRIST JESUS.

AND having thus shewn you, what I understand

stand the apostle John and Paul meant, when they said, All things were created and made *by* Him, whom they call the Word of God, who was in the beginning with God, and was God—the image of the invisible God. And I have shewn you, that they did not say, nor mean that He created or made them; but that God created and made all things *by* Him, as the first, the head, the pattern, the medium, and termination of all his works; and as the appointed Heir of all things,—(*Hebr.* 1, ii. iii. iv.)—but never say He created them, by his own eternal power; for He was not eternal and underived, but begotten and born, or brought forth in the beginning with JEHOVAH, the beginning of his ways, the first-born of every creature; and what God's word saith, that I believe, though men despise me for so doing; but, as I know you will turn the words, all things were made *by* Him, to He made all things—though you have no authority from God's word, so to do; therefore, I will shew you other persons, besides CHRIST, which things were said to be done *by*; where you must admit they were not the efficient doers of them, nor could be; and if it stands good in one case, so it will in the other;—and in—(*Acts* 2, xliii.) it is written, And fear came upon every soul; and many wonders and signs were done *by* the Apostles.—But were the Apostles the efficient doers of these signs and wonders?—No such thing.—God wrought spiritual miracles *by* the hands of Paul.—(*Acts* 19, xi.)—Barnabas and Paul declared what wonders and miracles God had wrought among the Gentiles, *by* them.—(*Acts* 15, xii.)—But they were not the doers of them.

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BUT again, If the word spoken *by* Angels, was stedfast, &c.—(*Heb.* 2, ii.)—Again, The law was ordained *by* angels, in the hands of a *Mediator*.—(*Gal.* 3, xix.)—Again, Who have received the law *by* the disposition of Angels.—(*Acts* 7, liii.)—Here you see the law was given, and ordained, and spoken *by* Angels; but was the law, the law of Angels? or, were the Angels the law-givers? No man dare say so.—God spake all these words (*by* Angels) saying, I am JEHOVAH, thy GOD—(*Exod.* 20, i. ii.)—Give ear, O my people, to my law.—(*Psal.* 78, i.)—The carnal heart is not subject to the law of GOD. (*Rom.* 8, vii.) Again, The law was given *by* Moses, but grace and truth came *by* JESUS CHRIST.—(*John* 1, xvii.)—But the grace and the truth, were the grace and truth of GOD.—(*John* 8, xl.)—As is it written, The grace of GOD and the gift *by* grace, is *by* one man JESUS CHRIST.—(*Rom.* 5, xv.)

BUT again, This matter is *by* the decree of the watchers, and the demand *by* the word of the Holy ones—and this is the decree *of* the Most High. (*Dan.* 4, xvii. xxiv.)—Here the judgments of GOD made known to this great monarch, is said to be, *by* the decree of the watchers; and the demand *by* the word of the Holy ones; which were Angels—but still the decree is the decree *of* the Most High, made known and executed *by* these holy ones.—But I have heard some say, these Holy ones were the Trinity.—Strange to think, that ever such a thought should find a seat in a good man's breast, as to conceive of a vain carnal man, seeing a pure infinite spirit, or the essence

essence of God, come down from heaven, divided into Two or Three parts, so as he could distinguish between them ! when the scriptures declare, no man (save the Son) hath seen God at any time ; nor can see him—but, say you, Angels never make decrees ; nor did these Holy ones, make the decree of the Most High, any more than they did the law ;— they only had to put it into execution, according to the voice that fell from heaven, saying, (not we will) but they shall drive thee from men (xxxl. xxxiii.) But, observe, I do not deny but what this Heathen Prince, may be a Trinitarian ; because, in the viiith verse, he speaks of the spirit of the holy Gods ; which is something like the modes of speech used by our modern Trinitarians.---But I pass on to observe, that if miracles, said to be done *by* the Apostles, the law spoken *by* Angels, and the law given by Moses, and grace and truth came *by* JESUS CHRIST, and yet all will own that JEHOVAH was the efficient cause and origin, of whom are all these things. Doth it not hold equally good, to say, that when Paul declared CHRIST was the first-born of every creature, and that *by* Him, were all things created,---that he meant He was with the invisible God, before all things, heaven or earth, Angels or men, were made ; and God, as before specified, created all things *by* him ; and in that sense, and none other, John meant, All things were made *by* Him. If any can shew me, by plain truth, and the modes of scripture language, otherwise, I will thank him ; but at present, I understand it, and so believe ; and I conceive, Sir, I have sufficiently shewed who that ALEHIM was ; that in the beginning created the heaven and the earth ;---
but

But there are a few passages still unnoticed, by me, that many quote to prove the Holy Spirit, as a distinct person from God, garnished the heaven, and formed the earth, &c. But this cannot be; for, If the Spirit of God and of CHRIST, be a Distinct person from them, He is not the Spirit of God, and of CHRIST, but God the Spirit---and if so, there is none other but He; because, God is a Spirit;---therefore, if the Holy Ghost be a divine self-existent person, there is none other God, but He---for God is but One (*i. e.*) One Spirit; so, of course, but one self-existent, intelligent, infinite Being. But it is said, The Spirit of God moved upon the face of the waters; and all those grand and glorious effects followed, which are spoken of in the first Chapter of *Genesis*; for, before the Spirit of God moved upon the face of the waters, the earth was without form, and void of all order, or beauty; and darkness was upon the face of the deep; and God said, Let there be light, &c.--This is the first effect that followed the moving of the Spirit of God upon the deep---and this Spirit means no more or less, than the Almighty power and infinite wisdom of God; forming the earth so as it could be inhabited,---(*Isaiah* 45. xviii.)---and making the seas, by gathering the waters together into the place he founded for them, that the dry land might appear, and bring forth herbs and fruit trees, for man; and likewise grass for the use of cattle, together with every thing else that is beautiful and good, in its season---(*Psalms* 104.) But as I said by the Spirit of God moving upon the face of the waters, meant the exertions and operations of the wisdom and power of God, you will

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say, How do I prove that?---By the Word of God, and analogy of scripture---comparing one part with the other, which says, God himself, that made, and created, and established the earth, formed it to be inhabited---the sea is His, and He made it; and His hands formed the dry land, (*Psalms* 95. v.)---But His hands do not mean a Distinct person from Himself; but as I said before, His power and wisdom; for he made the earth by His power, and established the world by His wisdom, and stretched out the heavens by His understanding, for great is our JEHOVAH, and of great power; His understanding is infinite, (*Psalms* 147. v.) and by---(mark that)---by his Spirit, he hath garnished the heavens---and His hands formed the crooked serpent,---(*Job* 26. xii. xiii)---For the heavens are the works of his fingers---the moon and stars, which he hath ordained; (*Psalms* 8. iii.)---So that the heavens declare the glory of God, and the (garnished) firmament sheweth His handy works.---(*Psalms* 19. i.)

THUS you see, what is called the Spirit of God in one place, is called his understanding, His power, His hands, and fingers, in others; and, therefore, cannot mean a Distinct person; and what is called the Spirit of JEHOVAH, in *Isaiab* 40. xiii. is, by Paul, in *Rom.* 11. xxxiv. called his mind; but, surely, no one will say the mind of JEHOVAH is a Distinct person from JEHOVAH.

BUT I pass on to another text, which saith The Spirit of God hath made me, and the breath of the ALMIGHTY hath given me life.---(*Job* 33. iv.) This text I have often heard quoted, and have quoted it myself, to prove, That the Holy Spirit
of

of God, acted as a distinct person in creation; but at present, I view the text in quite a different light; for, by the Spirit of God, and breath of the ALMIGHTY, I understand Elihu to mean, his own human Spirit, that God breathed into him; and so made him who was formed out of the clay, (verse vi.), a living soul, for it is written that God, the LORD, that created the heavens, and stretched them out, *he* that spread forth the earth and that which cometh out of it—*he* giveth breath unto the people upon it; and spirit to them that walk therein.—(*Isaiah* 42, v.) Which breath may mean the air they breathe; or it may signify one and the same thing, as the term spirit, so mean the immortal soul; but let it be which it will, I conceive the two passages to have one and the same meaning; and Job maketh use of the same language, saying, All the while my breath is in me, and the Spirit of God is in my nostrils.—(*Job* 27, iii.)—Again, Elihu said, If *he* set *his* heart upon man,—if *he* gather unto himself *his* Spirit and *his* breath, all flesh shall perish together; and man shall turn again unto dust; but the Spirit to God who gave it.—(*Job* 34, xiv. xv.—*Eccle.* 12, vii.)

Any person would understand Elihu to be speaking of the soul of man, in the last-cited passages, from the book of Job; and what reason can any one shew why I must not so understand him in the other—I can see no just reason that can be assigned, seeing he mentioneth the Spirit and breath of the ALMIGHTY, or of God in both; and as he saith in another place, there is a spirit in man, (*i. e.*) an intelligent spirit, and the inspiration of the ALMIGHTY giveth under-

standing.—I am, saith he, full of matter; the Spirit within me constraineth me.—(*Job* 32, viii. xviii.)—And thus Elihu makes a distinction between the spirit in man, and the divine Spirit of God, which constrained him to speak; and which, (in the 8th verse), he calls the inspiration of the ALMIGHTY.—All scripture is given by inspiration of God.—Holy men of God, spake as they were moved by the Holy Spirit, the inspiration of God.

BUT, if any person should still object to the sense I have put upon the words, the Spirit of God hath made me, and the breath of the ALMIGHTY hath given me life, and insist upon it, that Elihu meant the divine Spirit of God, (though it appears to me, undeniably plain the other way) yet, for argument's sake, suppose it to mean the Divine Spirit of God, that would not prove the Spirit to be a distinct person from God, merely upon Elihu's saying, The Spirit of God hath made me, &c.—for it is likewise written, Thy hands have made me, and fashioned me about.—(*Job* 10, viii.)—And again, saith David, Thy hands have made me and fashioned me ---Give me understanding, that I may learn thy commandments.—(*Psalms* 119, lxxiii.)—But the hands, Spirit, and power of God, are not distinct persons from God.

AND thus, Sir, I conceive, I have made it sufficiently plain, to any wise, impartial reader, that by the Word of JEHOVAH were the heavens made; and all the hosts of them by the breath of his mouth.—(*Psalms* 33, vi.)—For God created all

all things, by JESUS CHRIST, whose name is called the Word of God.

I shall now pass on to explain, (as far as God shall, by his Spirit, enable me), those passages you have quoted, to prove your Doctrine of a Trinity; and to answer that question, page 5th.

“Is the Doctrine of Christ the Doctrine of Three Persons in God? And especially of the Person of God the Holy Ghost?”

WHERE do you read such words as GOD the HOLY GHOST? Not in the Bible I am sure; nor does the word Ghost imply personality---nor is it a fit name to apply to the Spirit of God; for the name Ghost either means the departed soul of man, (he yielded up the ghost), or else a spectre; but is not a Divine name; but as it is in our present translation and commonly used, I myself, at times, use it; not of choice, so much as through custom or necessity; for the name *Holy Spirit*, is a far more becoming word, or name, to apply to the Divine Spirit of God, than the word Ghost. But who gave you an authority to call the Holy Spirit of God---God the holy ghost? Not God, I am sure.---But to your question.

“Is the Doctrine of Christ, the Doctrine of Three Persons in God, &c.?”

How can that be,---CHRIST is not Three Persons in God, therefore, the doctrine of CHRIST cannot be the doctrine of Three Persons in God; besides, John saith, whosoever transgresseth, and abideth

abideth not in the doctrine of CHRIST, hath not God—He therefore maketh a distinction between the man CHRIST JESUS, and the one living and only true God; but, if you had said, Is the doctrine of the scriptures, or the doctrines that CHRIST taught the doctrine of Three Persons in God, I would have answered you, No, it is not—for CHRIST taught men to believe, He of his ownself, could do nothing; it was the FATHER that dwelt in him, that did the works—He also taught his disciples to believe His FATHER was the living God, and that He was the SON, of the living God. Again, saith He, Let not your hearts be troubled—ye believe in God, believe also in me, (*i. e.*) Ye believe in the FATHER, as the living God, believe also in me as the SON of God—the *Mediator* between him and you—I go to prepare a place for you, and if I go, (as your elder brother, the first-fruits of them that slept, and the fore-runner for you) to prepare a place; I will come again, and receive you to myself—in my FATHER's house are many mansions; and I am the way, the truth, and the life; no man cometh unto the FATHER, but by me said CHRIST—(*John* 14, i. to vi. verse.)

AGAIN, He taught them, saying, When you pray, use not vain repetitions, as the heathen do, (who hold a plurality of persons or gods to be prayed to;) therefore, they pray first to one of their deities and then to another; and lest they should displease one in honouring the others too much, they use vain repetitions, and honour them all together, and think they shall be heard for their much speaking; but, saith the SON, be ye not like the heathen, when ye pray, say, Our FATHER—

FATHER--Consider that glorious relation there is between me and the FATHER, and you and me; the FATHER is my GOD and FATHER, and your GOD and FATHER; therefore, when you pray, say, Our FATHER which art in heaven, hallowed be thy name, thy kingdom come, thy will be done.--- (Mat. 6, vii. x.)---For it is the FATHER's good pleasure to give you the kingdom.--- (Luke, 12, xxxii.)--And ask any thing in my name, I will do it--(John 14, xiii. xiv.)---i. e. Offer up much incense with the prayers of all saints.---(Rev. 8, iv.)---presenting you and your prayers before my FATHER, and your prayers and praises will come up acceptable in my name; therefore, whatsoever you shall ask the FATHER, in my name, He will give it you.--Hitherto have ye asked nothing in my name--Ask, and ye shall receive, that your joy may be full---(John 16, xxiii. xxiv.)

THESE, Sir, are some of the doctrines CHRIST taught, and in which my soul rejoices, believing it is life eternal to know the FATHER, the only true GOD, and JESUS CHRIST, (*the Mediator*) whom he hath sent.--(John 17. iii.)

BUT I pass on, to observe your corrupt method of answering your own question, viz.

*"Is the Doctrine of Christ, the Doctrine of
"Three Persons in God--and especially of the
"Person of God the Holy Ghost?"*

THEN comes your answer, (Page 6.)

*"As the Father knoweth me, even so know I
"the Father.--(John 10. xv.)--I and My Fa-
"ther*

*"ther are One.—(xxx.)—I said—I am the Son
" of God.—(xxxvi.)—That all men should honour
" the Son, EVEN as they honour the Father."—
(John 5. xxiii.)*

THIS is the first part of your answer to the question proposed ; but, is this honesty ?—Is this handling the Word of GOD in meekness and truth ?—Is not this your mangling and misrepresenting the words of our LORD JESUS CHRIST ?—In effect, representing the SON of GOD, as speaking lies ; by striving to make him say and mean, what he never did ?—Where is it written, that JESUS ever told men, because He said He was the SON of GOD, that all men should honour the SON with that equal honour due to the FATHER ? This is evident, to me, to be what you strove to make the SAVIOUR mean, by printing the word *even*, large ; as implying, there you laid your emphasis to prove equality ; but the emphasis should be laid upon the latter part of the verse.—He that honoureth not the SON, whom GOD hath sent (verse xxxvii)—honoureth not the FATHER which hath sent Him—as He in another place, said unto his Disciples, He that receiveth *you* receiveth *me* ; and he that receiveth *me*, receiveth *him* that sent *me*.—(Mat. 10. xl.)—But he that despiseth *me*, despiseth *him* that sent *me*.—(Luke 10. xvi.)—So in John, I am come in my FATHER'S name and ye receive me not ; if another shall come in his own name, him ye will receive.—(John 5. xliii.)

BUT, if JESUS is the true GOD, and not the *Mediator* between GOD and men, for he cannot be both ; to whom did *he* offer sacrifice ?—To himself, or to his creatures ?—Or did GOD offer
sacrifice

sacrifice to the *Mediator*, instead of the *Mediator* offering sacrifice to GOD ? For if JESUS CHRIST be the living and true GOD, he is not the *Mediator* ; and if he be the *Mediator*, he is not the true GOD, for there is but one only true GOD, and one *Mediator* between that GOD and men ; and he is the man, anointed SAVIOUR.

BUT, again, With what propriety could the self-existent, eternal GOD say, if I honour myself, my honour is nothing ; yet the SON of GOD declared, if he honoured himself,---his honour was nothing.---(*John* 1. liv)---I am quite at a loss to conceive what sense to put upon the words, if the person who thus spoke is truly GOD ; but they are easy to be understood of JESUS of Nazareth, the man approved of GOD, and he whom GOD honoured as his SON, his servant, and messenger, whom he sent ; for he bear testimony of him that he loved him, and that he was well pleased in him, for his soul delighted in him, and he acknowledged him, and honoured him, and gave undeniable testimonies of his approbation by those miracles, signs, and wonders, which he (GOD) wrought, (*by*) him in the midst of that people, that despised him.

BUT to return : If JESUS meant he was of the same nature of the FATHER, so equal to him in every perfection of the divine nature, underived and independent, when he said, GOD was his FATHER—Why did he contradict the Jews, who charged him with making himself equal with GOD ? For JESUS answered and said unto them, Verily, verily, I say unto you the SON can do nothing of
F f himself,

himself, but what he seeth the FATHER do; for what things soever the FATHER doeth, these also doth the SON, (Why?)—For the FATHER loveth the SON, and sheweth him all things that himself doeth; then it seems the FATHER can do something of himself; but the SON declared he could do nothing of himself, but what he saw the FATHER do;—and he shall, saith he, shew him greater works than these—--but who instructs the alwise God, to whom all his works are known from all eternity; but we are told by CHRIST himself, that the living God, instructed, and commanded him; for thus it was written: The FATHER loveth the SON, and sheweth him All things that himself doeth; and he shall shew him greater works then these, that ye may marvel; for, as the FATHER raiseth up the dead and quickeneth them, even so the SON quickeneth whom he will—Why? Because the last Adam was made a quickening spirit; for as the FATHER hath life in himself, (underived) he hath given to the SON to have life in himself, as the head of the church; that he may give eternal life unto as many as the FATHER hath given him; so, as the living head, (*John 14. xix. xx.*)—living in and by the living FATHER, he may quicken whom he will; and we may be sure of this, he will quicken none but the elect; for, saith he, To sit on my right-hand and on my left, is not mine to give; but for whom it is prepared of my FATHER,—(*Mat. 20. xxiii.*) i. e. To as many as the FATHER hath given him, and given to him, to have life in himself, for them.

BUT again, The FATHER (without the SON) judgeth no man; but hath committed all judgment

ment to the SON.—For he hath given him authority to execute judgment, because he is the SON of man; and he shall come in his glory (which God hath given him) and all the Holy Angels as his glorious attendants with him, then shall he set upon the throne of his glory, and before him shall be gathered all nations; and he shall separate one from another, as the shepherd divideth his sheep from the goats; and he shall pronounce the irrevocable sentence of God upon all, saying unto the elect, Come ye blessed of my FATHER, inherit the kingdom prepared for you, from the foundation of the world;—and, to the wicked, depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.—(Mat. 25, xxxi. xxxii. xxxiv. xli.)

AND thus God hath given him authority to execute judgment also; for all judgment is committed to the SON, that all men should honour the SON even as they honour the FATHER, who shewed him all things—who gave him to have life in himself,—who committed all judgment to him—and who gave him authority to execute it also; without whom, the FATHER made no man—will save no man,—(Acts. 4, xii.)—nor judge no man; therefore, all men should honour the SON, even as they honour the FATHER.—He that honoureth not the SON, thus honoured of the FATHER, honoureth not the FATHER, which hath sent him, read *John* 5 from xvii. verse to the end,—but you lay a stress upon the word *even*, as though CHRIST meant by it, that men ought to honour the SON as the living and true God, even as they honour the FATHER; and the FATHER is to be honoured as the one living

and eternal JEHOVAH. And your human inference amounts to this, That men ought to honour One true God equal to another—but I conceive the SON's meaning, in using the word (even) and your inference from it, are quite different.—Suppose a king was to send forth an Ambassador, with a message, or depute a judge to execute judgment and justice, in cases of life and death, do not all who receive an Ambassador in the name of the king, receive him as the king himself, (verse xliii. 2 Cor. 5, xx.)—and doth not such a judge, being impowered and authorized of the king, act as the king himself; the person he pardons and acquits, the king pardons and acquits.—(*Mark* 2, vii. x.—*John* 20, xxi. xxii. xxiii.)—even so the SON told the Jews, the FATHER sent him, and had given him authority to execute judgment also; and therefore, all men were to honour the SON even as they honour the FATHER.—But do you observe the word even, in the following places—*John* 17, xxii.—1. *John* 2, vi.—*Rev.* 2, xxvii.—and saith Paul to the Galatians, Ye received me as an Angel of God, even, or as CHRIST JESUS—(*Gala.* 4, xiv.)—But if CHRIST had meant, or if the Jews had understood Him to mean, that He was the true God, of whom must they understand Him to speak, when speaking of the FATHER, of whom He received all things, and who gave Him authority also—must they understand Him to speak of Two true Gods; one teaching, and giving life and authority to another. No such thing in the 30th verse He cuts off all occasion for their having that to say of him; for saith He, I can of mine ownself, do nothing; as I hear I judge, and my judgment is just, (Why? Because I am

I am the omniscient God? No)—but because I seek not my own will, but the will of the FATHER which hath sent me. But again, you quote *John* 10, xv.—

“As the Father knoweth me, even so know I the Father.”

ALL that I shall here observe, upon this text, is, JESUS did not say, as the FATHER and HOLY GHOST know me, even so know I the FATHER; and especially the person of GOD, the HOLY GHOST; therefore, this is no conclusive answer to your question, respecting Three Persons in GOD. Again, the SON laid down his life for the sheep; but the living GOD never died, nor laid down his life for any; for in him we live, move, and have our being; but the SON of GOD laid down his life for the sheep, and we are reconciled unto (the living) GOD, by the death of his SON; therefore, the SON is not the immortal, invisible GOD himself.—But again:

“I and my Father are One.”—verse xxx.

OBSERVE, He doth not say, I and my FATHER, especially the person of GOD, the HOLY GHOST, are Three Persons in One GOD; therefore, quite foreign to your purpose; nor did he mean he and his FATHER were One, in equality and nature. For in the 29th verse, He declared His FATHER was greater than all—and (in *John* 17, xxii.)—He prays that we may be One, even as He and his FATHER are One; but we shall never be changed into the same nature as GOD, though we shall be conformed to the image of His SON, and made partakers of the divine nature;—

ture;—(2. *Peter* 1, iv.)—but never changed into Divine persons, but according to the SAVIOUR'S prayer we shall be One, even as the SON and FATHER are One; therefore, He could not mean an union of natures, when he said, I and my FATHER are One; nor could he mean an equality of persons; or else He must contradict in the 30th verse, what He had said in the 29th, saying, My FATHER is greater than all.—The great God, whose greatness is unsearchable—(*Psalms* 145, iii.)—nor did he mean they were one simple or complex person; for GOD the FATHER is the only true God; and the SON is the *Mediator*, between God and men; therefore, a distinct person from GOD; but JESUS meant the FATHER dwelt in him; and that He was in the FATHER and performed his miracles and works in the name, and by the power of the FATHER dwelling in him,—(verses xxxvii. xxxviii.)—and that He and His FATHER were One, in consent and agreement, in the salvation and preservation of the sheep;—(verses xxviii. xxix.)—for GOD was in CHRIST, reconciling the world unto Himself; upholding Him in His work, and bearing Him through all His gracious and glorious undertakings; and CHRIST glorified GOD, on the earth—finished the work the FATHER gave Him to do—magnified His law, which we had broken, and made it honourable; and died for us, the just for the unjust, to bring us to GOD so; as the blessed sung, He is worthy to take the book, for He was slain, and redeemed us unto GOD, by His blood; and, to GOD, that sitteth upon the throne, and unto the LAMB, be eternal praise.—(*Rev.* 5, ix.)

THUS,

Thus, they were One, in the works of our salvation, though distinct persons, performing distinct works; but as I have spoken elsewhere of this union of the FATHER and SON, and of us, their people.—(*John* 17, x.)—I shall pass it at present, and go on to examine those scriptures you have brought to prove your unscriptural doctrine of Three Persons in God.—Unscriptural, I call it, because the scripture declares, God is One, not Three Persons; for, God is a Spirit, not Three Spirits—nor Three Beings, but One Spirit; therefore, not Three Persons.—The next passage you bring, in answer to your question is, *John* 14, xvi.

“ I will pray the Father, and He shall send you another Comforter, that He may abide with you for ever.”

AND (in page 7th) you add :—

“ The Personal Names, thus spoken by the Lord Jesus, when speaking of the Holy Ghost, are, He, Him, and Himself; and therefore, applicable to Him, as a Person in the Divine Essence.”

THE person that thus prayed, was not the living God; for the FATHER is the living God, and He that thus prayed to the FATHER, or at least, promised them he would pray, was the SON; therefore, not One God praying to another—but, as the FATHER had promised to the SON, to pour out of His Spirit upon His seed; and His blessings upon His offspring—(*Isaiah* 44, iii.)—and that He would pour out of His Spirit upon all flesh,—(*Joel* 2, xxviii.)—the SON prayed
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the FATHER for the promised Spirit to His seed ; but this Spirit was not to be thus given, until JESUS had led captivity, captive ; and ascended up on high, and was glorified ; and as the time for His departure out of this world, began to draw nigh—(*John* 13, i.)—He having loved His own that were then in the world, He loved them unto the end ; and to comfort their hearts, He told them, If He was taken from them, He would send the Holy Spirit unto them, which, saith He, shall abide with you for ever ;—and when JESUS was raised up from the dead, and ascended on high, at the right-hand of God exalted, He received of the FATHER the promise of the HOLY GHOST.—And, saith Peter, He hath shed forth this which ye now see and hear,—(*Acts* 2, xxxiii.)—which was (so far) the accomplishment of the prophesy of Joel,—(*Acts* 2, xv. xvi. xvii. xviii.)—and the promise CHRIST made to His Disciples, saying, Behold I send the promise of my FATHER upon you.—(*Luke* 24, xlix.—*Acts* 1, iv.)—And when the day of Pentecost was fully come, they were all with one accord in one place ; and there appeared unto them cloven tongues, like as of fire ; and it sat upon each of them, and they were all filled with the Holy Spirit, and began to speak as the Spirit gave them utterance.—(*Acts* 2, iv.)—And thus the Spirit of truth, which proceedeth from the FATHER was shed upon them in that rich abundance, through JESUS CHRIST ; for CHRIST came, that his sheep may have life in a more abundant manner, than in former ages,—(*John* 10, x.)—for the HOLY GHOST was not thus poured out upon Jews and Gentiles, until JESUS was glorified.—(*John* 7, xxxviii. xxxix.)—But you want to
prove

prove that the Holy Spirit is a person distinct from God; and all that you have brought or can bring, from the Word of God, are the pronouns, *he*, *him*, and *himself*; but pronouns do not always prove Personality; and if the SAVIOUR meant a distinct person from God, by the Holy Spirit promised, prayed for, and given unto men—what did He mean, when He told the disciples the Holy Spirit should guide them into all truth; and the reason he assigned to His disciples for it, was, For He shall not speak of Himself; but whatsoever He shall hear, that shall He speak—and he will shew you things to come.—(*John* 16, xiii.)

Now, if the Holy Spirit of God means a person, why shall He not speak of himself, as a person; and if He shall not speak of himself, pray, Sir, what spirit led you to speak of him, as a distinct person from God, and to call Him God the HOLY GHOST?—that it was not the Holy Spirit of God, that led you so to speak, I am well assured of; because, saith the Son of God, the Spirit shall not speak of himself, but shall guide into all truth—then I conclude, He never led you, nor no other man to speak of the Spirit of God, as a distinct person from God, and from CHRIST; whose Spirit He is—And if any man have not the Spirit of CHRIST, he is none of His; and the Spirit of God and of CHRIST, shall not speak of himself, much more lead men to call Him God, the HOLY GHOST; but perhaps you will say, He shall not speak of His own gracious operations of grace in the heart; that is a contradiction to the SAVIOUR's words—for He saith, He shall not speak of Himself; but He doth not say, He shall not speak of the

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gracious operations of God, in the soul; but shall guide into all truth, so of course into the truth and reality of all the works of grace in the heart, for the spirit itself, beareth witness with our spirits, that we are children of God; and because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba FATHER; and as many as are led by the Spirit of God, are the sons of God. And again, the fruit of the Spirit is in all goodness, righteousness, and truth; proving what is acceptable unto the LORD—(*Ephes. 5, ix x.*)—And if thou deniest this, How dost thou know thou art a child of God, but by the gracious operations and witness-bearing of the Holy Spirit of God in thy soul; but who told thee the Holy Spirit shall not speak of the gracious operations of grace in the heart?—Art thou destitute of the Holy Ghost, or hath some man told thee so, and taught thee to speak against the experience of all the regenerate, pardoned, sanctified, and adopted children of God? How dost thou know thou walkest after the spirit of light, life, love, liberty, holiness, and truth, but by the witnessing operations and leadings of the Spirit of God within thee? How dost thou know thou art born of God, and adopted into the family of God, and an heir of that eternal kingdom God hath prepared for them that love him, but by the spirit of adoption, whereby we cry, Abba FATHER—(*Rom. 8, xiv. xv. xvi.*)—and being sealed with the Holy Spirit of promises, to the day of redemption, which is the earnest of our inheritance—and the love of God is shed abroad in the hearts of all them that are born again; delivered from guilt, slavish fear, torment,
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and bondage, by the Holy Spirit given unto them; but if the Spirit (the fruit of which is in all goodness, righteousness, and truth) shall not speak of the graces of God in the heart, by the operation of the same, How is a man to know whether he be a gracious man or a graceless man? I cannot see how—But, if all the men in the world, say the Spirit of God itself, doth not bear witness with our spirits, by all its gracious operations and fruits in the soul, that we are children of God, justified freely by grace through the redemption that is in CHRIST Jesus, and made heirs with Him of God, my own experience, and the Word of God, both give them the lie; but, saith the SON of God, the spirit shall not speak of himself; but you call Him God the HOLY GHOST, though there is no such words in the bible; and I would observe, further, the SAVIOUR doth not say, He *will* not speak of His own work, nor he *will* not speak of Himself, but He shall not speak of Himself; therefore he is not a distinct persons.

BUT, again, If the Spirit of God be a distinct person from God, Why doth he not come of Himself?—And why doth not the SAVIOUR pray to Him to come—and not to another to send him; and when sent, He shall not speak of Himself—nor did CHRIST ever pray to the Holy Spirit of God, which was not given by measure unto Him; nor did He ever teach one of His Disciples to pray to the HOLY GHOST; nor is it recorded in any part of the Book of God, that any Prophet or Apostle prayed to, or taught others to pray to the HOLY GHOST; but on the contrary, to pray to the FATHER for the Spirit.—Read

Psalms 51, xi. xii. and 143, x. and *Mat.* 7. xi. compared with *Luke* 11. xiii.—*Acts* 4. xxix to xxxiii.—*Eph.* 1. xvii. xviii. and Chapter 3. xiv. xv. xvi.—These are but a few, out of a many; but not one teaches men to pray to the HOLY GHOST, nor is there one of the Epistles wrote and sent to the churches, in the names of any other persons, than GOD the FATHER, and the LORD JESUS CHRIST—grace, mercy, and peace from GOD the FATHER; and our LORD JESUS CHRIST, is the preface or introduction to all the Epistles; but the Apostles never wrote in the name of the HOLY GHOST, as a person—and how should they, seeing they were led by the Spirit of God, into all truth; and the Spirit shall not speak of Himself; therefore, He is not a distinct person.

BUT, again, There is not a passage in the Bible, that I have ever yet seen, where it is written that the HOLY GHOST, or Holy Spirit of GOD, as a distinct person from GOD, either knew us or loved us; but there are plenty that testify of the knowledge of GOD and of CHRIST; and that GOD so loved us as to give his SON, and all things in Him, and the SON loved us and gave Himself for us; but no talk of the HOLY GHOST loving us, and giving Himself to us. There is one text that saith, The love of the Spirit.—But Paul is there speaking of the fruit of the Spirit, which is love; and saith, Now I beseech you, brethren, for the LORD JESUS CHRIST's sake; and for the love of the Spirit, that ye strive together with me, in your prayers to GOD for me.—(*Rom.* 15. xiii. xvi. xix. xxx.) Again, saith Jude, My beloved pray in (not to) —but in the HOLY GHOST (*Jude* 20) to GOD, saith

saith Paul, for me,—nor is there one text that gives the least hint that the Spirit covenanted with the FATHER and the SON ; nor of Three Divine Persons covenanting together ; but, saith JEHOVAH, I have made a covenant with my chosen, but no more ; nor did the Holy Spirit, as a distinct person promise Himself, or grace, or ever make promises to us, for He is not the promiser, but the *promised* Spirit, therefore called the Spirit of promise—the promise of the FATHER,—which JESUS received of the FATHER.—Nor doth the Holy Spirit seal believers to the day of redemption, as men wrest the scriptures, and say, for the Word of God declares (not the Holy Spirit sealed you) but ye were sealed *with* the Holy Spirit of promise ; and grieve not the Holy Spirit of God, *whereby* ye are sealed to the day of redemption (*Eph. 4. xxx.*) But still it is GOD the FATHER, that sealed them ; For there are diversities of operation ; but it is the same God, that *by* his spirit, worketh all in all, (*1 Cor. 12. vi.*)—and, saith Paul, Now, He which establisheth us with you, in CHRIST, and hath anointed us, is GOD, who hath also sealed us, and given the earnest of the Spirit in our hearts,—(*2 Cor. 1. xxi. xxii.*)—Thus it was GOD the FATHER who sealed them.

AGAIN, Nor did the Holy Spirit of God, as a distinct person, from God, raise the body of JESUS from the dead ; as some men say, for the Apostle Peter declared He was put to death in the flesh, but quickened *by* the spirit (*1 Pet. 3. xviii.*)—but it was the FATHER who raised Him from the dead ; for saith Paul, GOD hath both raised up the LORD JESUS, and will also raise up
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us, *by* his own power;—(1 Cor. 6. xiv.)—for CHRIST was raised from the dead, *by* the glory of the FATHER—and, if the Spirit of him that raised up JESUS from the dead, dwell in you; He (that is GOD the FATHER,) that raised up CHRIST from the dead, shall also quicken your mortal bodies (as he quickened CHRIST's holy body) *by* his Spirit that dwelleth in you.—(Rom. 8. xi.)—Thus CHRIST was quickened *by* the Spirit, and raised from the dead by the power—(Eph. 1. xix. xx.)—and operation of GOD.—(Col. 2. xii.)—And it is plain the spirit, power, and operation of GOD are one and the same thing.

AGAIN, It is written, no man can say that JESUS is the LORD, but *by* the HOLY GHOST—(1 Cor. 12. iii.)—but the HOLY GHOST, is not the efficient cause, as a distinct person in the revelation of CHRIST—nor is the Holy Spirit of GOD, the efficient cause of our knowledge of Him; for, saith Paul, GOD revealed His SON in me.—(Gal. 1. xvi.)—Again, said the SON to Peter, Blessed art thou, Simon, Son of Barjona, flesh and blood hath not revealed this unto thee, (that I am the SON of the living GOD) but my FATHER which is in heaven.—(Mat. 16. xvi. xvii.)

AGAIN, And it was declared unto Simon, from GOD, *by* the HOLY GHOST, that *he* should not see death before he had seen that anointed of the LORD.—(Luke 2. xxvi.)—So Bezer reads it and agrees with; but GOD hath revealed them unto us *by* his spirit; so that no man can say JESUS is the LORD, but *by* the HOLY GHOST; for

for GOD reveals his SON in us, by His Spirit, that guides unto all truth ; but shall not speak of Himself.

BUT I would observe further, CHRIST did not say the Spirit of Truth, proceeded from the FATHER as—(*John* 8, xlii.)—when speaking of Himself, but proceedeth from the FATHER, (*i. e.*) ever flowing—(*Prov.* 18, iv.)—Issuing, or beaming forth—(*Ezek.* 47, i, ix.—and *Psalms* 68, xx.)—so that I understand the Holy Spirit of GOD to be to me, in a spiritual sense, the same as the sun beams are in a natural sense ; the sun is the fountain of light, in the natural world ; and by the beams of the sun shining forth through the world, disperses darkness, illuminates this, our hemisphere, by which we can, through the rays of light reflecting upon the organs of vision, see and distinguish between man and man, by their statures, features, and complexions of their faces ; and we can likewise behold the glory of the creation around us—see what path we are walking in—and as far as we can bear the glory and heat of the sun beams, darting upon our eyes, we can see, in the light of its own beams, that glorious orb from whence all the natural light and glory round us, and upon us, follows ; so GOD the FATHER, is called, in metaphorical language, a sun and shield—He giveth grace and giveth glory—(*Psalms* 84, xi.)—He is the FATHER of glory, and the FATHER of lights ; with whom is no variableness, nor shadow of turning—from whom cometh every good and perfect gift ; and JESUS CHRIST, is called the sun of righteousness, who arises on the soul with healing in his beams,—(*Mala.* 4, ii.)—and walking in
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the Spirit is called walking in the light, as CHRIST is in the light—(*John* 1, vii.)—and walking in the light of JEHOVAH's countenance—(*Psal* 89, xv. xvi.)—And GOD who is the sun and shield—the fountain of light, who commanded light to shine out of darkness hath shined, (by his spirit of wisdom and revelation) into our hearts to give us the light of the knowledge of his glory in the face of JESUS CHRIST; in whom, through whom, and *by* whom, all the perfections, purposes, promises, grace, love, and goodness of the GODHEAD shine forth; and thus GOD lifts upon us the light of his reconciled and peaceable countenance, which puts gladness in our hearts; and we can lie down in peace, and take rest, for we know we are safe and dwell in safety. (*Psal.* 4, vii. viii.)---for we dwell in GOD and GOD in us, by His spirit---(*1 John* 4, xvi.)--and by this we know He dwelleth in us, *by* his spirit, which he hath given us.---(*1 John* 3, xxiv.)---and in the light of his Spirit we see light; and judge what state we are in by the spirit of judgment given unto us; for the spiritual man judgeth all things; and when conversing with others we are enabled to form a judgment of them whether they be called of GOD or whether they are not; but not by the size of their body, the colours of their skin, or complexion of their face but as in water, face answers to face, so doth the heart of man to man---(*Prov.* 27, xix.)---And there is a unity of the Spirit among the children of GOD, in the bonds of peace---(*Eph.* 4, iv.) and a fellowship of the Spirit one with another, while they hold fellowship with the FATHER, and with his SON JESUS CHRIST; and the light of the righteous rejoices the heart; and the paths of the
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the just shines more and more, unto perfect day.
 —(*Prov. 4, xviii.*)—And as they grow in grace,
 by sound experience and discerning judgment,
 they can in a measure, see the difference between
 the unclean and clean, between the holy, and
 prophane,—(*Ezek. 44, xxiv.*)—between those
 that fear and serve the LORD, and those that
 serve him not—(*Mala. 3, xviii.*)—and thus the
 Spirit is to me, in a spiritual sense, what the
 sun beams are in a natural sense—I know what
 state I am in—what path I walk in—and in a
 measure, what people I associate with—and all
 by the light of the LORD within me, and the
 truth of His word, which is as a lamp unto my
 feet, and a light unto my path—(*Psalms 119, v.*)
 —for the entrance of the word giveth light—
 it giveth understanding to the simple—(*Psalms*
119, cxxx.)—and is like a glass, a transparent
 medium through which the light and glory of
 the LORD is seen—(*2 Cor. 3, xviii.*)—But the
 sun beams do not speak of themselves, as distinct
 suns but testify of the sun, from whom they pro-
 ceed; so the Holy Spirit shall not speak of him-
 self but testify of the love and glory of that God
 from whom he proceedeth; and of CHRIST the
 way, truth and life, all that the FATHER hath
 are mine, saith the SON; therefore, I said He
 shall take of mine, and shall shew it unto you—
 Thus much by comparison, and remember, the
 sun is set, for signs as well as seasons—(*Gen. 1,*
xiv.)—But again, the Spirit of God is to me,
 as streams from an exhaustless fountain—God the
 FATHER is the fountain of living waters—(*Jer.*
2, xiii.)—CHRIST is the *Mediator*, by whom and
 through *whom* all blessings flow; and saith John,
 He shewed me a pure river of water of life,
 H h clear

clear as crystal—proceeding out of the throne of God and of the LAMB.—(Rev. 22, 1.)—He that believeth on me, saith the SON of GOD, Out of his belly shall flow rivers of living water—But this spake He of the Spirit, which those that believe in him shall receive; and it shall be in them a well of water, (supplied from God, the exhaustless fountain) springing up unto everlasting life; but the streams do not speak of themselves, as fountains; but testify of the fountain from whence they flow; so the spirit shall not speak of himself, nor ever call himself God the HOLY GHOST; but the Spirit testifieth of God the FATHER, who is the fountain; and of the SON, who is the *Mediator* from whom it proceedeth; for the river of the waters of life, which John saw, proceeded out of the throne of God and the LAMB; and the streams thereof, make glad the city of God—the holy place of the tabernacles of the Most High—(*Psalms* 46, iv.)—and the Most High is the FATHER, the One God above all—the LAMB is the SON and the Holy Spirit is originally of the FATHER, as it proceedeth from Him, to the SON as our head; and the Spirit of CHRIST, as of His fulness, all we receive, and grace for grace.

BUT further, as you lay such stress upon the personal names *He* and *Him*, to prove the Holy Spirit of God to be a person, distinct from the FATHER.—Give me leave to lay as much stress upon impersonal names, to prove *it* is not a person.—And first, John the Baptist saith, I saw the Spirit descending from heaven like a dove and *it* abode upon him—(*John* 1, xxxii.)—and there appeared unto them cloven tongues, like as of fire,

fire, and *it* sat upon each of them—He, CHRIST, hath shed forth *this* which ye now see and hear.—(*Acts* 2, iii. xxxiii.)—The Spirit, *itself*, beareth witness—the Spirit, *itself*, maketh intercession—(*Rom.* 8, xvi. xxvi.)—the Spirit of CHRIST, *it* testified of the sufferings of CHRIST—(*1. Peter* 1, xi.)—An *unction* from the Holy One—let *that* abide in you; the *anointing* which ye have received of him—the same *anointing*, teacheth you all things, and as *it* hath taught you, ye shall abide in Him, even in the SON and in the FATHER—(*1. John* 2, xx. xxiv. xxvii.—chap. 3, xxiv.)—But if John had understood the SAVIOUR to mean a person, by the pronouns in his gospel, Why doth he not use them in his Epistles? so speak of the Spirit, as a person distinct from God, which he never does, and the reason is plain; John was led into all truth, and the Spirit shall not speak of himself.

BUT again, OIL of gladness—OIL of joy—all these (with more, could I recollect them) are applied to the Holy Spirit of God; and are all impersonal names, or names that do not imply personality.

BUT again, If personal names, always imply personality, and indisputably prove the being or thing, to be a person, to whom they are applied, then the sun is a person, destruction and death are persons; and the corruptions of our nature, put off the old man, with *his* deeds.

AGAIN, The soul of man—Why art *thou* cast down, O my soul,—hope *thou* in God, I shall yet praise him.

BUT again, say you, There are personal acts and personal properties, applied to the spirit, such as what he shall hear, that he shall speak; and he will shew you things to come—searcheth the deep things of God—maketh intercession—beareth witness, &c. These are all personal acts and personal properties, say you; therefore, the Holy Spirit of God is a Distinct Person.—You are wrong yet; for personal acts are applied to the day and night, but they are not intelligent persons; day unto day uttereth speech, night unto night sheweth knowledge.

AGAIN, the active power of running a race, and the sensation of joy, and the faculty of knowledge, are applied to the sun; which, as a bridegroom, cometh out of *his* chamber, and rejoiceth as a strong man, to run a race—*his* going forth is from the end of the heaven—(*Psalms* 19, ii. v. vi.)—and the sun *knoweth his* going down, —(*Psalms* 104. xix.)—But I do not conceive of the Son, as being a rational creature, but understand the language to be figurative.

AGAIN, Where shall wisdom be found?—The deep *saieth*, it is not *in me*, and the sea *saieth*, it is not *with me*—then, whence cometh wisdom? Destruction and death, say, *We* have heard the fame thereof, with *our ears*—God understandeth the way thereof, &c.—(*Job* 28, xii. to the end.)—Here are personal names such as *me*, *we*, and *our*; and likewise personal properties, such as *bearing* and *speaking*; but neither destruction, death, nor sea, are persons, though thousands are destroyed by them, and death shall feed on them.—(*Psalms* 49, xiv.)—And that is another personal

personal act, and the earth shall *bear* the corn, wine, and oil — (*Hosea 2, xxii.*)—And thus you see, there are things and beings, to which personal names, properties, and acts, are applied; but, you must allow they neither are persons, nor intelligent beings; nor is the Holy and Divine Spirit of God a distinct person from God, although the personal names *he* and *him* are, in this one place of scripture applied to him; but here I would be understood right; I do not mean to draw any kind of comparison between the Holy Spirit of God, and the things that I have mentioned, to whom personal names, acts, and properties, are applied; only to shew that personal names, do not indisputably prove personality, when there is so much to prove the contrary; and to shew that the language is only used, *metaphorically*; for, can any man suppose, (was there distinct persons in the GODHEAD), that one person hearkened to hear what he was commanded to speak, but was so kept under controul, that he shall not speak of Himself; for, saith the SON, he shall not speak of Himself; but whatsoever he shall hear, that shall he speak.

AND again, When it says the Spirit searcheth all things; yea, the deep things of God, are we to suppose there are two or three minds in God; and one part of the GODHEAD, or personality of God, is searching to find out, and know the mind of that part or person distinct from himself? —No such thing.

AGAIN, When Paul saith, the Spirit itself maketh intercession for us, with groanings that cannot be uttered—are we to understand Paul to mean,

mean, that one part, or person of God, prayed for us, to another part or person in God, that cannot be; because Paul declares God is but one—and God doth not pray to himself; for there is but one God, and one *Mediator* between God and men, (and he is not a divine person in the GODHEAD), but the man CHRIST JESUS, who ever liveth to make intercession for us:—but methinks I hear some rave out and say, CHRIST is the true God, or else he cannot save us.—To which I answer, If CHRIST be the true God, the true God is CHRIST! And if so, What could Peter mean, when he said, Thou art CHRIST, the SON of the (one) living God.—Go learn what that meaneth. But to the passages under consideration, Whatsoever he shall hear, that shall he speak.—This part of the text appears dark to me, I must confess, upon any scheme whatever; but whether the SAVIOUR spake figuratively, and meant what he had elsewhere spoken, in another form of speech, I will not positively say; but I am inclined to think so; and in *Mat. 10, xx. xxvii.* it is written, It is not you that speak, but the Spirit of your FATHER, which speaketh in you; what I tell you in darkness, speak ye in light—(i. e.)—What I say in dark sayings,—(*Psalms 78, ii.*)—utter ye in great plainness of speech—(2. *Cor. 3, xii.*)—and what ye shall hear in the ear, that speak upon the house-top—(i. e.)—Whatsoever shall be revealed in your soul, in secret, that speak publicly and openly;—fear the face of no man; for it is the Spirit of your FATHER speaking in you; therefore, whatsoever he shall hear or reveal, in the ear, that shall the Spirit of God speak, not of Himself, but in the Apostles; who were to bear witness—
according

according to the speaking, and witnessing of the Spirit of God, within them; for, saith CHRIST, when the Comforter is come, whom I will send unto you, from the FATHER, even the spirit of truth, which proceedeth from the FATHER, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning.—(*John* 15. xxvi. xxvii.)—Therefore, whatsoever, the Spirit of truth, even the Spirit of your FATHER shall reveal to you, in the ear, and testify of me, that speak. And they began to speak, as the Spirit gave them utterance.—Whether I have thrown any light upon the text, or not, is what I must leave others to judge—but I can never believe one personality of the GODHEAD is a servant to another, and hearkens to hear what another commands him to speak; provided there was such a thing as distinct persons in the GODHEAD.

BUT, to another passage, the Spirit searcheth all things; yea, the deep things of God. There is no one part of revelation, that I know of, that more compleatly refutes the idea men have of the Spirit of God being a distinct person from the FATHER and SON, than these two passages do; and a plain answer is found, in the very passages themselves, to the quibble of men, *viz.* If the Spirit of God, was not an intelligent person distinct from God, he could never be said to search and know the things of God—the 1. *Cor.* 2, ix. x. xi. xii. verses, read thus: Eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God—(mark that, God, there is but one God)—hath prepared for them that love *Him*; but God hath revealed

revealed them unto us *by* his Spirit; for the spirit (of wisdom and revelation in us) searcheth all things, yea, the deep things of God; for what man knoweth the things of a *man*, save the spirit of a man, which is in him, (which is essential to him, as a rational creature; but he cannot communicate of his rational spirit to another, to endue him with reason or intelligence; or to give to another man of his spirit, to let him know, by searching and diligent study, the mind and purposes of another man's heart, distinct from himself; therefore, it is not said the spirit of man, which is of man, but, which is in man;) but, as it respects our knowing the things of God, it is written thus: Even so the things of God knoweth no man, but the Spirit of God; thus you see Paul's argument maketh the spirit or soul of man, which is in man, essential to him, as an intelligent rational creature; but he speaketh of the Spirit, which is *of* God, as essential to our knowing the things of God for ourselves; and in that sense, the Spirit of God is said to search, and know the deep counsels, purposes, and mind of God towards us; for God reveals them unto us *by* his Spirit; for thus he adds, Now we have not received the Spirit of the world, but the Spirit, which is *of* God, that we might know the things freely given to us of God;—but surely Paul did not mean the Spirit of God was a distinct person from God, any more than he meant the spirit in man, which knew the things of a man, was a distinct person from man, whose spirit he is; though he said, the spirit searched all things, yea, the deep things of God; I understand him to mean, as before observed, we, by the spirit, search into the deep things of God;

GOD; as he reveals them to us, to make us know them, by the spirit of wisdom, understanding, and revelation, we receive from him, as Paul saith, That we might know the things freely given to us of God.

AND again, the spirit itself maketh intercession for us, with groanings which cannot be uttered—By this, and its connections, I understand Paul, to mean, that the children of God, are oftentimes in such straits, they know not what to do, nor which path to take,—and likewise in various circumstances, they know not the mind or will of God towards them, in those circumstances; or what He is about to do with them, or for them, by their present trials; and men are prone to consult their own ease; and often contrive how to obtain such or such things, agreeable to their wishes; and even pray to the Lord to accomplish those things for them, which they desire, and in such a way and manner as they have designed; or in the way that seemeth most prudent or pleasing to themselves; when at the same time, all their carnal contrivances, wishes, and eager pursuits are contrary to the will of God; therefore, he baffles all their schemes, hedges up their way with thorns, walks contrary to them, they say; and God says, it shall not come to pass; therefore, he works contrary to all their schemes, wishes, and designs, in order to accomplish his own will; and the thoughts and purposes of his heart towards them, for their good—though it mortifies their pride, and brings their well-planned schemes to nothing; for God will withdraw man from his own purposes, to hide pride from man—(Job 33. xvii)—the foolishness of man oftentimes

perverts his ways, and his heart freteth against the LORD;—for there are many devices in the heart of a man, nevertheless the counsel of the LORD, that shall stand—(*Prov.* 19, iii. xxi.)—but when the LORD is about to deliver his children out of their distress, perplexities, and troubles; or to perform some peculiar work by them, or bestow some special good upon them, he generally visits them with various trials; and pours, in a more abundant manner, the Spirit of grace and supplication, into their hearts; leading them with earnestness, weeping, and heart-felt breathings after those things, the Almighty is about to perform; as it is written, thus saith the LORD GOD, I will, for this, be enquired of by the house of Israel, to do it for them; and I will increase them with men like a flock; but not for your sakes do I this, but for my holy name's sake, O house of Israel---(*Ezek.* 36, xxii. xxxii. xxxvii.)---therefore, with weeping and supplications, saith the LORD, will I lead them; enabling them by His spirit to come boldly to a throne of grace—believing the LORD hears, and will answer them; and he likewise gives them sweet, feeling submission to His will; that it may be accomplished in them, by them, and towards them, believing all things are designed of God for their good; and that all things work together for good, to them that love God; to them that are the called according to his purpose; and thus I, according to my own experience, understand Paul to mean the Spirit of God helpeth our infirmities; for we know not what we should pray for, as we ought; but the spirit itself maketh (in our hearts) intercession for us, with groanings and anguish of soul—(*Jer.*

4, xxxi and 2 Cor. 2, iv.)—wrestling of Spirit;
 —(Gen. 32, xxiv. xxv.)—mingled with liberty,
 and free access of heart to God through CHRIST,
 by the spirit enabling us thus to pray.—And He,
 (CHRIST) that searcheth the hearts,—(Rev. 2,
 xxiii.)—knoweth what is the mind of the spirit,
 (in us) because He (CHRIST) maketh interces-
 sion for the saints according to the will of God;
 and God, according to His own will, worketh
 in us, both to will and do of his own good
 pleasure—(Phil. 2, xiii.)—But still all that is said
 of the Spirit of God, hearing, searching, and
 making intercession, and knowing the things of
 God, doth not convince me that the Spirit is a
 distinct person from God any more than what
 is said of charity, convinces me that charity is a
 person; and of which, Paul writes thus:—Charity
 suffereth long, and is kind—charity envieth not
 —charity vaunteth not itself, is not puffed up—
 doth not behave itself unseemly—seeketh not *her*
 own—is not easily provoked—thinketh no evil—
 rejoiceth not in iniquity, but rejoiceth in the
 truth—beareth all things—believeth all things—
 hopeth all things—endureth all things—(1 Cor.
 13, iv. v. vi. vii.)—Is charity a person? No, say
 you—charity is only a grace—How can you
 prove that?—doth not Paul speak of charity as a
 real person, seeking not her own; but is kind,
 seeking the good of others, (Rom. 15, ii.)—and
 rejoiceth in the truth, which is a personal act;
 John rejoiced greatly, that the children of God
 walked in truth—(2 John 1, iv.)

AGAIN, says Paul, Charity not only rejoiceth
 in the truth, but believeth all things, which is
 a personal act; for, saith Peter, believing, we

rejoice.—(1. *Peter* 1, viii.)—Again, Charity hopeth all things, and endureth all things, which are personal acts, for Paul endured all things for the elect's sake;—and again, God is said to be of long suffering—slow to anger, and of great kindness.—(*Neh.* 9, xvii.)—and charity is not easily provoked, but suffereth long; and is kind;—and will not all these personal acts, and personal properties, and the personal name (her own) prove Charity to be a person, as much as what is said of the Spirit, proves the Holy Spirit to be a distinct person from God? I cannot see, but what the language is as strong, in the behalf of charity, as it is in behalf of the Spirit, if not more so; but still I believe, according to experience and the analogy of scripture, that what is said of charity believing, hoping, and rejoicing, &c.—and of the Spirit hearing, searching, knowing, and making intercession, that both allude to the operations of God and the fruits of his Spirit in the souls of his elect—and means, that the children of God thus act under the heart-enlarging, soul-cheering, and supporting grace of love, and that they search and know all things, by the unction and anointing they have received of God; and as *it* hath taught us we shall abide in him, and God reveals his deep, secret counsels, and love, and purposes, to his own, by His Spirit; for the secret of the LORD is with them that fear him, and he will shew them his covenant, to make them know it.—(*Psal.* 25, xiv.)—But still the Spirit of God is not a distinct person from God—nor is to be worshipped as such, but as specified before;—by the Holy Spirit of God, which is given to us, and dwelleth in us, is meant that light, life, love,

love, holiness, and every other grace and good, that is shed on us abundantly, through Jesus CHRIST; and as God worketh in us, by his all-powerful operations, every faculty of the renewed soul, moves, in sweet accord and delight, to worship Him who is a Spirit, and must be worshipped in Spirit and in truth.

BUT again, You will say the Spirit was sent; and therefore, must be a distinct person from him who sent him—just as much as when David said—O send out thy light and thy truth—let them lead me—let them bring me unto thy holy hill, and to thy tabernacle—(*Psalms* 43, iii.)—and what is called, I will send him unto you, in the gospel, is, in the *Acts* of the Apostles, called, shed forth and poured out—I will pour out of my Spirit upon all flesh, &c.

AND I would observe further, That the Holy Spirit of God is mostly spoken of in the passive sense, such as, poured out—shed forth—and He breathed on them, saying, Receive the HOLY GHOST.—(*John* 20, xxii.)—And I will, saith JEHOVAH, sprinkle clean water upon you.—I will put my Spirit within you.—(*Ezek.* 36, xxv. xxvii.)—Again, He shall baptize you with the HOLY GHOST and with fire.—On the Gentiles, also, was poured out the gift of the HOLY GHOST.—(*Acts* 10, xlv.)—Can these expressions be thus constantly used of one, who is a distinct infinite person? No such thing.—The Spirit of God is not a distinct person from God. But in answer to this, some sneer and say, God is a Spirit; and according to my sentiments, the Holy Spirit of God, is the spirit of a spirit!—What nonsense,

sense, say they,—Why, did you never read of the spirit that now worketh in the children of disobedience?—And that spirit is the Devil; and saith John, I saw three unclean spirits, like frogs;—and they are the spirits of Devils working miracles,—(*Rev. 16, xiii, xiv.*)—and in the Synagogue there was a man, that had a spirit of an unclean Devil,—(*Luke 4, xxxiii.*)—*i. e.* The spirit of an unclean spirit; and thus you see, if it is nonsense to say, the spirit of a spirit, it is such nonsense, that is made use of by the inspired writers.

BUT I would also ask you, should they have said the body of an unclean spirit, when that spirit had no body of its own? But again, If I must be accused of talking nonsense, when I say the Holy Spirit is not a distinct person from God, but the Spirit of God, who is a Spirit—What must John be charged with, when he says, And there were, before the throne, seven lamps of fire burning, which are the seven Spirits of God, (who is a Spirit)—And again, Write these things, saith He, that hath the seven spirits of God.---(*Rev. 3, i. and Chap. 4, v.*)

Now let us hear what exquisite sense you would put upon these passages.---It is nonsense, say you, to say the Spirit of a Spirit; and what sense would it be to say, the seven persons of a person, or the seven persons of a Spirit; I think your's looks more like nonsense than what John said, who spake of the fulness of the GODHEAD, dwelling in CHRIST.

BUT again, There is another very favorite argument, brought by you Trinitarians, to prove the

the Personality of the HOLY GHOST---and that is, the sin against the HOLY GHOST --which is unpardonable.---And say you, If the HOLY GHOST was not a person, those who sin against him, would hardly be punished with eternal damnation.---This is something very weighty; this you think an argument which no man can answer---and an indisputable proof of the Spirit being a person; but in this, you and I widely differ; for I look upon the sin against the HOLY GHOST, which is unpardonable, to be as strong an argument, in my favour, to prove that the Holy Spirit of God, is not a person distinct from GOD, as any yet used---for, if the sin against the HOLY GHOST, is constituted unpardonable, because committed against some one distinct person in the GODHEAD, it must follow of course, that either the HOLY GHOST had no atonement made to him for sin, (therefore will not pardon such who sin against him) or else the HOLY GHOST is of an unmerciful nature, different from either the FATHER or the SON; and will not forgive such who blaspheme or speak against him; but this sin is not a sin against some distinct person from the FATHER and the SON---the FATHER is the one just and jealous GOD; and with him there is mercy, that he may be feared;---and he is called the FATHER of mercies and GOD of all comfort. And again, it is written, all manner of sin and blasphemy shall be forgiven unto men; and whosoever speaketh a word against the SON of MAN, it shall be forgiven him---so that with the SON there is mercy also---but whosoever speaketh against the HOLY GHOST it shall never be forgiven him.---(Mat. 12, xxxi. xxxii.)

THIS

• This is awful language, but immutable truth; therefore, let us consider, what the sin is---All manner of sins shall be forgiven, but the sin, which is called blasphemy, in one verse, and speaking against the HOLY GHOST, in another, that shall never be forgiven;---this sin is presumptuous sin---but all presumptuous sin, is not the sin which is unpardonable---for David sinned presumptuously, in killing Uriah the Hittite; and also in committing adultery with his wife---and after that he was called by grace, and experienced many tokens of the mercy and love of God towards him, yet he sinned, presuming upon God's mercy to save him; or else he must sin, with an expectation to be damned---for he sinned with design, and premeditation---first in sending for the man's wife, and committing uncleanness with her, and afterward, writing a letter to Joab, that vile hypocrite, to take away the man's life, in order to hide his crime; and even sent the letter by the man's own hand which he had craftily sent for home---(2 Sam. 11, vi. x.)---And if this was not presumptuous sin, I cannot tell what presumptuous sin is---and yet he obtained forgiveness of all his sins--(Psalm 51, and 103, i. ii. iii. iv. v.)---though committed against light and knowledge---and against, or in the face of all the goodness and mercy of God.--(2 Sam. 12, vii. ix.)---But his sin was not the unpardonable sin, though presumptuous, because he was forgiven and eternally saved.

Secondly:---THE unpardonable sin is a malicious sin; yet all malicious sins are not the unpardonable sin--the unmerciful servant (in Math. 18th) sinned maliciously; for when the other besought

him to have mercy, he would shew none; but whatever fault his fellow-servant was guilty of, he exposed him; and continued to persecute him, with an unrelenting heart; for it is said, he first found his fellow-servant (*i. e.*) guilty of some fault against him,---and he began violently to accuse and abuse him for it---He laid hands upon him, and took him by the throat,---the fellow-servant fell down at his feet, and besought him to have patience with him, and not rave in a spirit of passion and revenge against him, and he would pay him all; but the other would hear neither intreaties for patience, nor hear him acknowledge his fault, for he went and cast him into prison---which no doubt means, he called him Raca and fool, a vain graceless empty fellow---exposed his faults to all he thought would caress him, and countenance him in backbiting, defaming, and persecuting his fellow-servant---raking up every little fault in his conduct, and setting it forth in all the glaring light imaginable, in order to blacken the character, and wound the poor persecuted fellow-servant, in the house of his friends; and to prejudice all he could against him---and while carrying on this work, he no doubt pretended to a deal of comfort, and a deal of light and understanding in many things; but John declares, darkness hath blinded the eyes of such---nor do they know whether they go, or where such a spirit will carry them---or where such practice will end---but he gives us to understand, that they will say they are in the light---but he declares they are in darkness,---(*1 John 2, ix. xi*)---and if they say otherwise, they are liars,---(*Chap. 4, xx.*)---And this appears to me to be the practice of the unmerciful servant, that

cast his fellow-servant into prison ; and the matter was brought before the church ; and when they heard what was done they laid it before the LORD—and according to the judgment of the LORD and the council of the church, they delivered up the wicked servant unto the officer, Satan,—for the destruction of the flesh, that his spirit may be saved in the day of the LORD—(1 Cor. 5, v.)—But this doth not humble their hearts ; spite, passion, and pride, worketh within them ; because they cannot perform the wicked designs of their malicious spirit—yea, persons of this discription, will dare to speak slightly of the experience of their brother ; though convinced in their hearts it is the work of God, and perhaps, conscious in themselves, superior to their own, as to the degrees of it—and that they have never experienced such liberty in their own souls, as those have that they thus persecute. This, in many respects resembles the sin against the HOLY GHOST—and is that sin John speaks of in his epistle, saying, If any man see his brother sin, (a sin) which is not unto death, he shall ask, and he shall give him life—for them that sin not unto death, there is a sin unto death—I do not say that he shall pray for it—all unrighteousness is sin, and there is (a *sin*, not unto death, though much like it) for we know whosoever is born of God, sinneth, (not that sin unto death)—but he that is begotten of God, keepeth himself ; and the wicked one toucheth him not in that one particular sin—for he cannot sin, because he is born of God, and his seed remaineth in him, though all the fruits of that seed, seem at times dying away, and the fruits of the flesh appear ; yet the holy seed is in them, the substance thereof.—

of.—(*Isaiah* 6, xiii.)—And in the day of the LORD he will heal all their backslidings, and give them deep sorrow of soul, and compunction of spirit, before him; and fill them with love to, and compassion for their formerly hated and persecuted brother, which they called their enemy and adversary; and could not agree with, while in the way with him.—(*Mat.* 5, xxi. to xxvi. verse)—but, when humbled and reclaimed, they can agree very well.

BUT I must pass from this subject, without giving a full and clear description of it, in every particular circumstance, effect, and operation; seeing it would lead me so far from the subject in hand—which is, to prove that the sin against the HOLY GHOST is not constituted unpardonable because committed against a distinct person in the GODHEAD, called the HOLY GHOST—for the Holy Spirit of GOD is not a distinct person from GOD---the sin of the Pharisees, which CHRIST called blasphemy against the HOLY GHOST, was this: He had cured a man, whose hand was withered---and healed one who had been possessed of the Devil---and was both blind and dumb---and both these cures, with others CHRIST wrought on the sabbath day, the Pharisees held a counsel how they might destroy him; but the people and multitude that followed CHRIST, beholding the miracles he wrought, cried out, with admiration and praise, This is the Son of David; but the Pharisees, when they heard the people praise him, were filled with malice, and cried out, This fellow doth not cast out Devils, but by Beelzebub, the Prince of Devils;---this was blasphemy against the HOLY GHOST; for CHRIST

cast out Devils, by the Spirit of God. Now these Pharisees knew that JESUS CHRIST was sent of God; and that God was with him, and that it was by the Power and Spirit of God, that he did cures --cast out Devils---and wrought miracles---but because he so exposed their pride and hypocrisy, they hated him, with implacable enmity; therefore, they continually persecuted him, and declared that he was possessed of the Devil, and was mad, and a deceiver---Why hear ye him, say they? But having wrought the above cures, they could not say he had not wrought them, nor could they persuade the people the miracles were performed by human power---and sooner than they would acknowledge him to be of God, and the works to be the works of God, they would expose their own souls to all the wrath of God and eternal damnation in hell---therefore, with open eyes, and an heart full of malice, wrought up to the highest pitch of rage, they cried out---This fellow casts out the weaker sort of Devils, by Beelzebub the Prince of the Devils!--and this was the blasphemy against the HOLY GHOST, which CHRIST spake of in the 12th of *Matthew's* gospel; and which never was forgiven to those men.--Read *Luke* 11, xxvi.--*John* 8, xxi. and 9, xli.

BUT this does not prove the Spirit to be a distinct person from God---for what is called the Spirit of God, in *Matthew*, is called the Finger or Power of God,---in *Luke* 11, xx.--Therefore, the HOLY GHOST, is not what you call him, God, the HOLY GHOST; for the FATHER is the only true God.

BUT

BUT again, The unpardonable sin is spoken of,—in *Heb.* 10, xxvi. xxvii. xxviii. xxix.—and is called a sinning wilfully, after receiving the knowledge of the truth and having trodden under foot the SON of GOD, and counted the blood of the covenant, wherewith He (CHRIST) was sanctified (from our sins) an unholy thing—and to have done despite unto the Spirit of grace; and the persons who commit this sin or sins, here spoken of, have no hope—but are either filled with raging despair, or hardened rebellion, under a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries—and woe be to those poor, miserable creatures, that are suffered to go on and perish in such rebellion—which is, as I conceive, this—After they have heard the word of truth, the gospel of salvation, and have been instructed in the plan of salvation, (as to the doctrines thereof) and escaped the pollutions that are in the world, through the knowledge of the LORD and SAVIOUR JESUS CHRIST—and have often sat to hear the children of God speak of their troubles, temptations, comforts, and communion with GOD, which has made some slight impressions upon their minds,—extorted confessions from their lips, and under the influence of self-pity, have often longed, and wished to be made partakers of the same—but to wish for it, and to be made partakers of the blessings of salvation, are two things—and it often comes to pass that persons of the above description, like Demas and Balaam, loving the wages of unrighteousness, and this present evil world, turn from the holy commandment delivered unto them—or, like Cain, Korah, Dathan, and Abiram,—(*Numb.* 16, i.)
and

and Diotrephes,—(3. *John ix.* verse)—moved with malice, rage, and envy, speak against God—against the truth of God, and against all the experience of his children—mock and ridicule all that is Holy, Sacred, and Divine, and despise redemption in the blood of CHRIST, having no hope therein, and the comforts of the saints, and the operations of the grace of God in their souls, which these apostates have heard the people of God speak often of;—these they call the work of the Devil, though at the same time, convinced it is the work of God; and all the divine instruction and illumination that the people of God, (among whom they were) have experienced, to their observation, and from the reflection of whose rays they have often found their minds instructed and entertained, this they call delusion; and only furnishes them with matter of ridicule in the assemblies of vain, ungodly people; among whom those heady, high-minded, fierce despisers of them that are good, sit, digging up all the weakness, infirmities, and sins, of the saints—and in their malicious lips, there is a burning fire they shut their ears against all divine reproof and instruction, that any of the wise would give them—call evil, good, and good, evil,—moving their lips, bring iniquity to pass.—(*Prov. 16, xxvii. xxviii. xxix. xxx.*)—These are clouds without water, carried about of winds—trees, whose (untimely) fruit withereth, (without any fruit, that is produced from union to, and communion with the FATHER and the SON)—for they are twice dead—plucked up by the roots—raging waves of the sea foaming out their own shame—wandering stars, to whom is reserved the blackness of darkness for ever.—(*Jude xii. xiii.* verses.)

THIS

THIS I conceive to to be the unpardonable sin—and the persons as above described, are those that sin, wilfully, after having received the knowledge of the truth, trample under foot the SON of GOD; and despise salvation through his blood—mock all the gracious operations of GOD, which they have heard the people of GOD speak of—and so do despite unto the Spirit of Grace—and all this, after having escaped the pollutions that are in the world, through the knowledge of the LORD and SAVIOUR JESUS CHRIST; but are again entangled therein, and overcome; the latter end is worse with them, than the beginning; for they shall utterly perish, without mercy.—(2. Pet. 2 chapter.)

AND thus much, by the way, respecting what the sin against the HOLY GHOST is—and, which plainly proves, the unpardonable sin, is not constituted unpardonable; because committed against some distinct personality of the GODHEAD, called GOD the HOLY GHOST; but on the contrary, it is sinning against the operations of GOD—against the redemption of CHRIST,—the experiences of the children of GOD, and works of grace in their souls, which is blaspheming the HOLY GHOST, and doing despite unto the spirit of grace—but if it was a sinning against some distinct person in the GODHEAD, that constituted the sin unpardonable, must not that person, (as before observed,) be of a different nature from either the FATHER or the SON, seeing both the FATHER, and the SON will, and do forgive us—but why will not GOD the HOLY GHOST, as you call the SPIRIT of GOD, forgive us our sins? Is it because he is not a GOD of mercy—or is it because

cause no atonement was made to him for sin? The SON only offered himself an offering for sin, to the FATHER, whose will he came to do—nor did he ever pray to any other than the FATHER; nor trust in any other GOD but the FATHER—nor did he commit his soul into the hands of any GOD but the FATHER—and he has said in one place, the FATHER is the only true GOD, and that GOD is a Spirit, which makes me believe the SON was what is called, now a days, a Unitarian, (*i. e.*) He believed there was but one true living GOD which was the FATHER; and he (CHRIST) was the SON of the one living and only true JEHOVAH—and the Holy Spirit was the Spirit of the living GOD; but not another person distinct from him—therefore, he did not say, the HOLY GHOST will not forgive those that speak against, or blasphemed him—but it shall not be forgiven them, (*i. e.*) the FATHER will not forgive those, (nor will the SON) that despise the precious blood of CHRIST—and mock the work of grace in the hearts of his children; and call the miracles he performed the works of the Devil; so in effect, call the Holy Spirit of GOD, the unholy spirit of a devil; and those that do such things with open eyes, and malicious hearts, GOD never will forgive them; and it is a fearful thing for such wretches as these to fall into the hands of the living GOD.

AND having gone through various arguments which are generally brought to prove the Holy Spirit to be a distinct person from GOD; and shewn that all are inclusive, I shall, therefore, conclude this general head, with shewing, that the Holy Spirit which GOD hath given to all them that obey him, is spoken of in the Word
of

of God, in opposition to the vain, carnal, proud spirit of the world—and the diabolical spirit of the Devil that worketh in the children of disobedience; and likewise to the rational spirit in man, which can never know nor believe of the things that God hath prepared for them that love him, without divine instruction; therefore, God reveals them unto his children, by his own divine spirit given unto us, in the name of the Son as our head, and through him as the *Mediator* between God and us, and is called the Spirit of Holiness, and Holy Spirit, opposed to the spirit of unholiness, uncleanness, and lust; for God hath not called us unto uncleanness, but unto holiness,—and hath also given us his Holy Spirit.—(1. *Thes.* 4 chapter.)

AGAIN, the Spirit of God, is called the Spirit of Truth, opposed to the Spirit of Error.—Hereby, perceive we, the Spirit of Truth, and the Spirit of Error.—And again, hereby, know we, the Spirit of God—every spirit that confesseth Jesus CHRIST is come in the flesh, is of God—Try the Spirits whether they are of God. Read 1. *John* 4th chapter.—The Devil is a liar—and when he speaks a lie, he speaks of his own—for he is a liar, and the father of it; but the Spirit of God, which proceedeth from the FATHER, is the Spirit of Truth, and is no lie—and as it hath taught us, we abide both in the FATHER and in the SON.

AGAIN, The Spirit of God, is called the Spirit of Wisdom and Revelation.—(*Ephes.* 1, xvii. xviii.)—by which God reveals his mind and will unto us—shining into our hearts, &c.

AGAIN, The Spirit of God is called the Spirit of Love, of Power, and a sound mind,—(2. *Tim.* 1, vii.)—opposed to the Spirit of Enmity, Hatred, and Hatredfulness, that is in us, by nature and sin;—(*Titus* 3, iii.)—and the love of God is shed abroad in the Hearts of the adopted children of God, by the Holy Spirit of love and adoption, given unto them; and of power, by which we wrestle with principalities and powers; wield the sword of the Spirit, which is the Word of God; and overcome the wicked one—for greater is he that is in us (by his Spirit, 1. *Cor.* 3, xvi.—2. *Cor.* 6, xvi.—1. *John* 3, xxiv. and 4, iv. xiii.)—than he that is in the world.

AGAIN, The Holy Spirit of God, is called a Comforter—for the FATHER comforts us, by His Spirit, bearing witness with our Spirits, that our sins are forgiven us, for his name's sake—and that he is our FATHER and our God; and we are his sons and daughters—and that he loveth us, as his children, in his SON, with an everlasting love and while his children walk in the light of his countenance and in that liberty where-with CHRIST hath made us free, it is called walking in the Spirit, in the fear of the Lord, and in the comforts of the HOLY GHOST.—(*Acts* 9, xxxi.)—But GOD the FATHER is the Father of Mercies, and the GOD of all comfort.—(Read 2. *Cor.* 1, iii. iv. vi. vii.—*Isaiab* 12, i. 51, xii. 66, xiii.)—In short, there is no end to the texts that may be quoted upon this head—let it suffice to say, All the elect of GOD, in due time, receive the Spirit, which is of GOD—that they might know the things freely given to them of GOD—
and

and the fruit of the Spirit, is, in all, goodness, righteousness, and truth; and the Spirit, even the Devil, the prince of the power of the air, the spirit that now, and ever did work in the children of disobedience,—(*Ephes. 2, i. ii.*)—is, in all, evil, and all deceivableness of unrighteousness, in them that perish; because they receive not the love of the truth, that they might be saved, &c.—(*2. Thes. 2, ix. x. xi. xii.*)

AND I shall now pass on to set those texts of scripture, in a scriptural light, which you have quoted and misrepresented, in order to answer your question in page 15, viz.

“What saith the Scripture of the Holy Ghost?”

WHY, it says as I have shewn, and proved from the Word of God, the Holy Spirit, is the Spirit of the one living God, and of CHRIST his SON; as given to him, without measure, as our head; and of his fulness, all the children receive, and grace for grace—but it never calls the Holy Spirit of God, GOD the HOLY GHOST; and you are a perverter of truth, and an handler of the Word of God deceitfully, for so calling the Spirit of the living God—but you bring, as an answer to your question:

*“All Scripture is given by Inspiration of God;
“and Holy men of God spake as they were moved
“By the Holy Ghost.”*

THIS is no proof that the Holy Spirit of God, is GOD the HOLY GHOST—for what is called the Inspiration in one text, is called the HOLY GHOST

in the other; and means, Holy men of God, spake as they were moved, by the Holy Inspiration of God; and therefore, all scripture was given of God, by the Holy Spirit. But again, you have quoted *Heb. 3, vii. ix.* which in page 11th of your Pamphlet, reads thus:

"The Holy Ghost saith—Your fathers tempted Me, proved Me, and saw My Works, Forty Years."

THIS text is likewise misrepresented and corrupted, in your mode of quoting it, and leaving out the words (*his voice*) which means, GOD the FATHER who spake in times past unto the Fathers, by the Prophets; and is called in the 12th verse, the living God; and the HOLY GHOST, is the Spirit of the living God; therefore, Me and My Works apply to GOD the FATHER who is the only true God—who testified against those provoking Israelites, by his Spirit in the Prophets; by whom, in times past, he spake, as it is written, Many years didst thou forbear them, (he suffered their manners in the wilderness forty years) and thou didst testify against them by thy Spirit in thy Prophets, yet they would not hear; therefore, saith Paul, the Holy Spirit saith, To day if you will hear his voice, for they would not hear his voice then, though he testified against them by his Spirit in the Prophets; and he also gave his good Spirit (in Moses and the Prophets, *Isaiab 63, x. xi.*) to instruct them; (*Nebe. 9, xx. xxx.*)—but they would not hear; and all the Fathers that would not hear the instructions of the Prophets, resisted the Holy Spirit; and those that resisted the Holy Spirit, resisted God

GOD who spake to them, by his Spirit in the Prophets; therefore, your scheme is overthrown; and the text stand in their own form and meaning, as in the word of GOD; and let any man read *Psalms* 95, and 2. *Cor.* 6, xvi. xvii. xviii. and it is plain, the FATHER is the person meant, that they provoked; and whose works they saw. And I pass on, again, page 15th.

*“Why hath Satan filled thine heart to lie unto
“the Holy Ghost?”*

THOU art the man—thou hast called the Holy Spirit of GOD, GOD the HOLY GHOST—*Thou hast not lied unto men, but unto God*, by calling the Holy Spirit of GOD, by an unscriptural name; but you have brought this part of GOD's word, to prove what it never will; for you want to prove there is another GOD distinct from the FATHER, whom you have named GOD the HOLY GHOST; but there is no such person in scripture, that shall speak of himself—the FATHER is the only wise, and only true eternal GOD—nor does Peter say, Ye have lied unto GOD the HOLY GHOST, nor mean so; therefore, inconclusive to your question, and proveth nothing for you. Peter was filled with the Holy Spirit of GOD; and those that lied unto him, lied unto the Spirit of GOD within him, so lied unto GOD, who spake in Peter, by his Spirit; and revealed to him, the hypocrisy of that man and woman who intended to deceive him; and as Peter did not ask them that question, (sold ye the land for so much, or accuse Ananias of keeping back part of the price) of his own will, but was inspired of GOD so to do—their lying unto Peter, was not lying unto

unto men, but unto God, who spake in Peter by his Spirit; as Jesus had said unto his disciples, It is not you that speak, but the Spirit of your FATHER speaking in you; and those that lie unto the Spirit of God, must lie unto God himself, as Paul saith, Ye Theſſalonians have received of us, how ye ought to walk, and to please God; and he that despiseth, despiseth not man, but God, who hath given unto us his Holy Spirit,—(1 *Theſ.* 4, i. viii.)—so those that lied unto the Apostle Peter, lied not unto men, but unto God, who had filled Peter with his Holy Spirit.—(*Acts* 4, xxxi.)—And thus, you see, I have taken away all the refuge you seemed to have there also.---But again:---Page 15th.—

“How is it that ye have agreed to tempt the Spirit of the Lord?”—Now the Lord is that Spirit.”

To which I answer,—How is it that the Devil has filled thy heart with perverseness, to misrepresent the Word of God; for what could move thee to quote that passage in *Acts* the 5th and 4th and then—(2 *Cor.* 3, xvii.)—and tack them both together, in order to make it appear that the Spirit of the LORD, in *Acts*, is called, the LORD, that Spirit in *Corinthians*—when it is plain that Paul meant, the LORD JESUS was that Spirit—the last Adam is made a quickening spirit and when the veil shall be taken away from the hearts of the Jews, they shall turn unto the LORD who is that Spirit, as it is written, for unto this day, when *Moses* is, read the veil is upon their hearts; nevertheless, when it shall turn to the LORD, the veil shall be taken away. Now, the

the LORD is that Spirit—and where the Spirit of the LORD is, there is liberty. But we all, with open face, beholding as in a glass, the glory of the LORD of glory.—(1 Cor. 2, viii.)—are changed into the same image, (even the image of God's dear SON) both in body and soul; for we shall be changed from glory to glory, even as by the Spirit of the LORD.

AND as to the 6th verse—“*The Spirit giveth life.*” means, the Gospel opposed to the law; for it is written, the letter killeth—but the Spirit giveth life. But, if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance; which glory was to be done away, How shall not the ministration of the Spirit be rather glorious? and, says Paul, this only, would I learn of you, Galatians: Received ye the Spirit, by the works of the law, or by the hearing of faith?—(Gala. 2, ii. iii. v.)—Again, you quote Gala. 6, and 8th.

“*He that soweth to the Spirit, shall, of the Spirit, reap life everlasting.*”

THIS is opposed to the flesh; for he that soweth to the flesh, shall of the flesh, reap corruption; and I need only refer the reader to the 5th chap. and to read from the 15th verse, to the end; and he hath a full description of both.

AND now you lead me back to Rom. 6, xxiii. which reads thus: “*The gift of God is eternal life.*” To which I answer,—Thanks be to God, for his unspeakable gift.—(2 Cor. 2, xv.)—For

as

as the wages of sin is death, the gift of God, (the FATHER,) is eternal life, through Jesus CHRIST our LORD; for this is the record! God hath given to us, eternal life; and this life is in his SON; he that hath the SON hath life--he that hath not the SON of God, hath not life--he that believeth in the SON, of God, hath the witness in himself.--(1 John 5, x. xi. xii.)

“ *Uphold me, free Spirit.*”—Psalm 51. xii.

Here you have taken part of a verse, and left the remainder, in order to obscure the sense, and misrepresent the holy, pure, word of God; and so to lead the minds of others into confusion, as well as your own; for it is evident DAVID did not pray to the Spirit of God, but to God the FATHER, saying, Cast me not away from thy presence, and take not thy Holy Spirit from me—Restore unto me, the joys of thy salvation, and uphold me with thy free spirit. But you leave out the words (*with thy*) in order to make it appear as though David prayed to your God, the HOLY GHOST, in the xiiith verse—though it is undeniably plain, that he prayed to the FATHER, both in the xiiith and xivth verses—Deliver me from blood guiltiness, O God, thou God of my salvation!—So, in the xiiith—Restore unto me the joy of thy salvation, and uphold me with thy free spirit—opposed to the Spirit of bondage and distress; and agrees with, Bring my soul out of trouble, that I may praise thy name; and teach me to do thy will; Thou art my God—Thy spirit is good—Lead me into the land of uprightness,—(Psalm 143. x. xi.)—that is, into a clear view of thy everlasting

everlasting love, and a feeling sense of the visitations of thy salvation, (*Psalms* 106. iv. v.)—and uphold me with thy free Spirit of light, love, liberty, and power; and of a sound mind, that I may run the way of thy commands with delight; and let my heart be found in thy statutes, that I be not ashamed (*Psalms* 119. xxxii. lxxx.)—Then will I teach transgressors thy ways, &c. (*Psalms* 51. xiii.)—Therefore, he prayed to God the FATHER, not to take his Holy Spirit from him, in the xiith verse—and to uphold him, with his free Spirit in the xiith.—Again: (page 16.)

“ No man can say that Jesus is the Lord, but by the Holy Ghost.”

I BEFORE have shewn God reveals his SON in us, by his Holy Spirit.—But then you add, again :—

“ But all these worketh that One and the Self Same Spirit, dividing to every Man severally as He Will.”

BUT, observe, Sir, the text doth not say, God the HOLY GHOST divided his gifts to every man, severally of his own will—nor doth it mean so; but meant God the FATHER by his own Spirit dividing his gifts to every man, severally as he will, worketh by one and the self-same Spirit, all in all; as it is written, there are diversities of gifts, but the same Spirit---and there are diversities of operations, but it is the same God, which worketh all in all; for to one is given, by the Spirit, the word of wisdom---to another, the word of know-

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ledge,

ledge, *by* the same spirit--to another faith, *by* the same spirit---to another, gifts of healing, *by* the same spirit---to another, the working of miracles—to another, the gift of prophesy—to another discerning of Spirits—to another divers kinds of tongues ;—but it never says, the Spirit gave these gifts—but, these gifts were given *by* one and the self-same Spirit (*i.e.*) GOD, who worketh all in all, and divideth to every man his gifts, by his own spirit, severally as he will ; that although there are such a diversity of gifts and operations, there may be no confusion in the body, myllical, but unity, peace, and order ; for GOD is not the author of confusion, but of peace ;—Read the 12th chapter of Corinthians through, and you will see, what Paul meant by all those gifts, *by* one and the self-same spirit—but all things are of GOD, who worketh all things according to the counsel of his own will ; and so were all these gifts and operations, the gifts and operations of GOD the FATHER, *by* his Spirit ; for GOD bare the Apostles witness, both with signs and wonders, and with divers miracles, and gifts of the HOLY GHOST, according to his own will. (*Heb. 2 iv.*)

THUS, Sir, you see all the scriptures you have quoted, mangled, and misrepresented, to make it appear to your readers, that the Holy Spirit of GOD is a distinct person from GOD, prove nothing for your doctrine—nor will any one part of the Bible, prove there is any more than one GOD, which is the FATHER, and one *Mediator*, which is the SON ; and the Holy Spirit is the Spirit of GOD and of CHRIST, given to the SON of the FATHER ; and of his fullness we receive our measure, according to the gift of CHRIST ; as I have clearly proved

proved from the word of God over and over again. But this I declare, that I never saw in the works of Mr. Wesley, nor in the writings of Winchester, the scriptures more wrested, misrepresented, and deceitfully handled, than they are in this Pamphlet of your's; and if you have any feelings of a contrite spirit before God—and reverence for his truth, before men, you would blush for shame! But as to your state, I wish to leave it with God,—He cannot be deceived; He knows who you are, and what you are, and what he designs to do with you.—But there are other passages that you have not noticed, that are as much for your doctrine of the personality of God the HOLY GHOST, as you call the Spirit of God, as any you have quoted; therefore, doing unto you as I would men should do unto me, I will afford you what kind relief I see needful, and quote them for you. In *Acts* 13. ii. iv. it is written,—And as they ministered to the LORD and fasted, the HOLY GHOST said, separate *me* Barnabas and Saul, unto the work whereunto *I* have called them—And they being sent forth by the HOLY GHOST, departed.

THIS place of Holy Writ, is brought, by many as an indisputable proof of the Personality of the HOLY GHOST—but it proves nothing for it, for Paul was not a servant, nor an Apostle of the HOLY GHOST, but of GOD the FATHER, and the LORD JESUS CHRIST—(*Gal.* 1. i.) who said unto him depart—for *I* will send thee unto the Gentiles—(*Gen.* 22. x. to xxi.) And again, saith CHRIST, delivering thee from the people and from the Gentiles, unto whom now *I* send thee, (*Acts* 26. xvii.) And in *Acts* 13. xl. Paul

said, Lo we turn to the Gentiles, for so hath the LORD commanded; and it was the LORD to whom they ministered, that speak in them, by the HOLY GHOST; saying, Separate *me* Barnabas and Paul, for the work whereunto I have called them,—and they were sent forth *by* the HOLY GHOST; but it was GOD the FATHER, and CHRIST, who chose Paul, and commanded his separation for the work, to which GOD had separated him, from his mother's womb—and called him *by* his grace.—(*Gala.* 1, xv. xvi.)—as it is written—the LORD said unto Ananias, go thy way—for he (Paul) is a chosen vessel unto me. And Ananias said unto Saul, the LORD, even JESUS, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the HOLY GHOST.—(*Acts* 9, xv. xvi. xvii.)—And again, Ananias said, the GOD of our Fathers hath chosen thee, that thou shouldest know his will, and see that just one—and also hear the voice of his mouth.—Separate *me* Barnabas and Paul, &c.—Again, Paul, an Apostle of JESUS CHRIST, separated unto the Gospel of GOD.—(*Rom.* 1, i. iii.)—Again, Paul, an Apostle of JESUS CHRIST, by the commandment of GOD our SAVIOUR.—(*1 Tim.* 1, i.)—and thus, you see, it was GOD the FATHER, and the LORD JESUS CHRIST that chose and separated Paul to the work of the ministry; and filled him with the HOLY GHOST, and sent him forth by his spirit; therefore, he was sent forth by the HOLY GHOST. But again, it is written—(*Acts* 10, ix. xx.)—while Peter thought on the vision, the Spirit said unto him, Three men seek thee; arise therefore, and get thee down, and go with them, doubting nothing

—I have sent them. This means God the FATHER, who spake in Peter, by his Spirit; for God sent an Angel to Cornelius, who told him to send men to Joppa—therefore, God was the sender, to whom the pronoun, *I*—have sent them, belongs; which is clear from Peter's own words; for when there had been much disputing among the Apostles, concerning circumcision, Peter rose up, and said unto them, Men and brethren, ye know how, that a good while ago, God made choice among us, that the Gentiles, by my mouth should hear the word of the Gospel, and believe; and God, who knoweth the hearts, bare them witness, giving them the HOLY GHOST—(Acts 15, vii. viii.)—and thus it is plain that God the FATHER, sent Peter by his Spirit; to preach, and bear testimony to the word of his grace.

AND now I shall return back to your Pamphlet, and take notice of a few passages more, which you have brought to prove your doctrine of a Trinity; page 7th, you quote (*Hebr. 9, xiv.*)

“ Christ who through the eternal Spirit offered himself, without spot, to God—to purge conscience from dead works, to serve the living God.”

THERE is but one living and true God, which is the FATHER; to whom CHRIST, the SON, offered himself, without spot, through the eternal Spirit; which no more means a distinct person from God, than the eternal power means a distinct person from the GODHEAD.—(in *Rom. 1, xx.*)—but means the eternal power of God, which upheld CHRIST in his works and sufferings; as it is written,

written, Behold my servant, whom I uphold—
mine elect, in whom my soul delighteth--I have
put my Spirit upon him,—he shall bring forth
judgment to the Gentiles.—(*Isaiah* 42, i.)—and
CHRIST, in the days of his flesh, offered up prayers
and supplications, unto him, that was able to
save him from rage and despair, in death—(*Psal.*
88, xiii. xiv. xv. xvi. xvii. xviii.—and *Isaiah*
50, vii. viii. ix.)---and was heard in that he
feared.--(*Hebr.* 5, vii.)---for his soul was not left
in hell; nor did his flesh see corruption.---(*Acts*
2, xxvii. xxxi.)---and thus CHRIST offered him-
self without spot, to God---to purge conscience,
from dead works, to serve the living and true
God; but it is evident to me, that his blood
and spirit have never yet purged your heart from
pride, ignorance, and rebellion, or you never
would dare to misrepresent, and deceitfully handle
God's word as you have done---but the above
text is brought to prove the Doctrine by you,
in this your Pamphlet contended for---namely,
the Doctrine of Three Persons in God---but if
the text proves any such thing, we must under-
stand it thus: CHRIST one Divine Person in
God, through the eternal Spirit; or God the
HOLY GHOST, offered himself, without spot, to
another Divine Person; so out of the three, but
one receives any satisfaction for sin---the other
Two officiate in offering--One is the sacrifice,
the other assists in the work; or, as you say,
God JESUS, offered himself to the living God,
even the FATHER, through God the HOLY
GHOST; which looks like Three Gods, busy at
work, but only one, out of the Three, has any
atonement made to him for sin.---If you object
to the above, we will read it thus: CHRIST, the
one

one part of God, offered himself to the FATHER, another part of God, through the assistance of the third part of God; and the three parts together, make one Trinitarian God, but not the true God; for he is but one invisible, indivisible, eternal, pure, self-existent, underived Spirit---God is a Spirit, (saith CHRIST, who is the SON of the living God) and the blood of JESUS CHRIST, the SON of GOD, cleanses from all sin.--- But again---Page 8th---(1 John 3, xvi.)

“ Hereby perceive we, the love of God, (Jesus) because he laid down his life for us.”

PRAY, Sir, did GOD ever die? If he did, I wish you would tell me who raised him from the dead; and how it came to pass, that all his creatures who live, move, and have their being in him, did not die with him; for in his hand is the soul of every living thing, and the breath of all mankind.---(Job 12, x.---and Acts 17, xxviii.)---Therefore, if God died, all that live in him, must die also.—I would further ask, Sir, who laid hands upon him, who is invisible, to put him to death? But how stupid must you be to declare God died, or laid down his life for any, when you must know, if you have either life or rationality left, that God cannot die; nor is that text rightly translated, because it will not agree with other parts of God's word. Archbishop Cranmer and Bezar, translate it thus: Hereby have we perceived love—that he laid down his life for us; therefore, we ought to lay down our lives for the brethren—And agrees with Greater love than this hath no man, that a man lay

lay down his life for his friends—ye are my friends if ye do whatsoever I command you; and that ye love one another, as I have loved you—(*John* 15, xii. xiii. xiv.)—He loved us and laid down his life for us—And again, In due time, CHRIST died for the ungodly—scarcely for a righteous man, will one die; yet peradventure, for a good man.—(*2 Sam.* 23, xvii.)—some would even dare to die; God commendeth his love towards us, in that while we were yet sinners, CHRIST died for us—but CHRIST is not the true living God—nor is the living God CHRIST; but we were reconciled unto the only true living God, by the death of his Son—(*Rom.* 5, vi vii. viii. x.)—Herein is love—not that we loved God, but he loved us; and sent his Son, the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.—(*1 John* 4, x. xi.)

THUS, Sir, you see, the living God never died; for it was the SON of God that died—so that the text you quoted and corrupted, sets forth the love of God in the gift of his Son—and the love of the SON in dying for us—and we ought to love and have compassion one on another.—The SON of Man came not to be ministered unto, but to minister, and give his life a ransom for many—(*Mat.* 20, xxviii.)—For there is one God, and one *Mediator* between God and men, the Man CHRIST JESUS, who gave himself a ransom for all, to be testified in due time; and thus it is clear, not the living God, but the SON of the living God, laid down his life for us. But again, page 8th:

“ As

"As He, Jesus himself had also said, I laid down My Life for My Sheep."

THIS part of the text did not suit your purpose, when you quoted the former part (in the top of page 6th), but now you can dispense with it, in order to make it appear that GOD died, and laid down his life. But again, page 8th:

"Therefore, feed the Church of God, which He hath purchased with His Own blood."

THIS text is likewise corrupted;—the word, *therefore*, is not joined with that text, in *John* 10, xv. nor with feed the church, &c. in *Acts* 20, xxviii.—but is put in by you, to make it appear as though the living GOD died, and shed blood; but the living GOD who is a Spirit had no blood to shed—but CHRIST JESUS the LAMB of GOD had; and this Lamb was of GOD's own providing; he prepared the body in the womb of the Virgin, to which the Holy Soul of CHRIST was united when he was made in all things like unto his brethren; and as the body, soul, and blood of JESUS CHRIST, were all holy and pure; and of GOD's own providing, and as the living GOD, even the FATHER, dwelt in the SON, even in the Man CHRIST JESUS, the blood of CHRIST might be called GOD's own blood,—as GOD prepared his body and blood in the Virgin's womb, without the means of carnal generation; and GOD was in CHRIST, redeeming us unto himself, by that LAMB, even JESUS, by whose blood we are brought nigh unto GOD—for we are redeemed with the precious blood of CHRIST, as of a Lamb without blemish, and without spot.—(1. *Peter*

1, xix.)—Therefore, we are the Church of the living GOD—(1. *Tim.* 3, xv.)—the redeemed, without money--ransomed by the blood of CHRIST, the LAMB of GOD—and of his providing, so purchased with his own blood; as it is written, Your bodies are temples of the Holy Spirit, which is in you, which ye have of GOD, and ye are not your own; for ye are bought with a price—therefore, glorify GOD in your body, and in your spirit, which are GOD's.—(1. *Cor.* 6, xix. xx.)

AND so much at present, for the Church, purchased with his own blood; and whatever value, preciousness, or virtue, was required in that precious blood of CHRIST, which did atone for sin, the indwelling of the GODHEAD in him was able, and did stamp that efficacy and all-sufficiency in it, that was needed; though He that suffered was not the true GOD, but the Man CHRIST JESUS.

AND I pass on to examine another text which you would neither let alone, nor quote the whole of it—or at least, so much as would give your readers to understand, of whom the Apostle spake.—Page 8th.—(1. *John* 5, xx.)

“*This is the true God and eternal Life.*”

THIS text speaks of the FATHER, who is the only true GOD; and of his SON, JESUS CHRIST; whom to know, is life eternal; therefore, saith *John*, We know that the SON of GOD is come; and hath given us an understanding to know him that is true—and we are in him that is true,—(i. e. in the true GOD) and in his SON, JESUS CHRIST.—This is the true GOD, and eternal life.

AGAIN,

AGAIN, saith John, He that abideth in the doctrine of CHRIST, he hath both the FATHER and the SON.—Again, No man knoweth the SON, but the FATHER—neither knoweth any man the FATHER, save the SON;—and he to whom the SON will reveal him.—(Mat. 11, xxvii.)—But he had revealed the FATHER unto John, and unto others; therefore, he said, We know that the SON of GOD is come—Mark his words, —Here is GOD and his SON—the FATHER is the true GOD, spoken of in the text—and JESUS is the SON of that one GOD, who hath given us eternal life in his SON; therefore, to know and dwell in the FATHER, the living GOD, and in his SON, the resurrection and the life, is, to us, the true knowledge of the true GOD, and eternal life—but CHRIST is not the true GOD—nor is the true GOD, CHRIST.

BUT again, Page 8th, you quote (John 20, xxviii.) the confession of Thomas, to CHRIST, where he says,—

“ My Lord and my God.”

JESUS CHRIST is not LORD, and the true GOD; for there is but one GOD, and one LORD—and Paul declares, the FATHER was his GOD—(Phil. 4, xix)—and JESUS his LORD.—(Phil. 3, viii.)—Therefore, you are in an error in believing that JESUS is both GOD and LORD—for GOD the FATHER is the GOD and FATHER of both CHRIST and Thomas—and JESUS is Thomas's LORD—(John 20, xvii.)—for GOD has made that same JESUS that was crucified, both LORD and CHRIST; but the FATHER never made JESUS the

true GOD—nor hath JEHOVAH made his SON the living GOD—but he has made him our living head, who liveth by the FATHER—and these things are written, that ye may believe that JESUS is the SON of GOD—and that ye might have life through his name.—(*John 20, xxxi*)—And I pass on again, page 8th.

“ Go ye, therefore, and teach all nations, baptizing them in the Name Of the Father, and Of the Son, and Of the Holy Ghost; teaching them to observe All Things whatsoever I command you; and lo, I am with you always, even unto the end of the world.”

PRAY, Sir, Why did you leave out those words, And JESUS came, and spake unto them, saying, *All power is given unto me, in heaven and earth*—and put, My LORD and my GOD, in the place where those words should stand?—Do you want to alter the Word of GOD, to support your popish notion of Three GODs, or one GOD in Three parts? For I know not which to call it; because, you are sometimes one thing, and sometimes another—but I suppose you think *Mat. 28, xix.* an irrefragable proof of the truth of your doctrine, but it proves no more than what is written in *Ephes. 4, iv. v. vi.* and *1. Cor. 12, iv. v. vi.* which is, That there is one GOD, and one Mediator, who is the LORD JESUS; and likewise one Spirit, by which GOD divideth his gifts to every man, severally as he will; for there is one Body and one Spirit, even as ye, saith Paul, are all called in one hope of your calling; for, by (mark that) by one Spirit, are we all baptized into one body—whether Jews or Gentiles,

ties, bond or free; and have been all made to drink into one Spirit—(1. Cor. 12, xiii.)—and by one Spirit, we have an access, through CHRIST, into the FATHER.—(Ephes. 2, xviii.)—And again, saith the SON, the true worshippers shall worship the FATHER in Spirit and in truth—for God is a Spirit; and they that worship him, must worship him in Spirit and in truth,—and CHRIST is the way, the truth, and the life; none come unto the FATHER but by him.—Again, saith Paul, We are the circumcision, which worship God in the Spirit—rejoice in CHRIST Jesus—and have no confidence in the flesh.—(Phil. 3, ii.)

AND again, But beloved, building up yourselves in your most holy faith, praying in the holy Spirit—keep yourselves in the love of God, looking for the mercy of our LORD JESUS CHRIST, (Jude xx. xxi. verses—Rom. 15, xxx.—and 1. Cor. 6, xi.)—In the above passages the FATHER, SON, and Holy Spirit, are mentioned; yet, there is none but the FATHER, called GOD—the one GOD the FATHER—(Ephes. 4, vi.)—who is the sole object of worship, as the true GOD; for he is the only true GOD, and must be worshipped in spirit and in truth—and we can only worship him, acceptably, with reverence and godly fear, through CHRIST, the SON, and by the Spirit of his grace.—(Heb. 12, xxviii.)—And why any man should think, that the FATHER, SON, and HOLY GHOST, are Three Divine Co-equal Persons, because we are baptized in the name of FATHER, SON, and HOLY SPIRIT, I can see no scriptural reason.—But some say, it would be nonsense and absurd, to baptize in the name of the

the HOLY SPIRIT, except the Spirit were a person ;—and likewise, say they, It would be idolatry to be baptized in the name of the Son, except he were a Divine person—To which I answer, Persons that talk at this rate, know not what they say, nor whereof they affirm ; but prate, like a parrot, what men teach them to say ; but know not what is meant by baptism, nor whereunto they are baptized.—Paul declares, he would not have the Corinthians ignorant, that all our fathers were under the cloud ; and all passed through the sea ; and were all baptized unto Moses, in the cloud and in the sea.—(1. Cor. 10. i. ii.)—But, Paul doth not call them fools, nor idolaters for so doing—yet, neither Moses, the cloud, nor the sea, are Divine persons.—But the best way is to examine what is said of Baptism ; and then we shall be the better able to judge, whether the SAVIOUR meant for the Apostles to baptize men in the name of Three Divine Persons, or not.

AND, *First* : Know ye not, saith Paul, that as many of us as were baptized into JESUS CHRIST, were baptized into his death ; therefore, we are buried with him, by baptism, unto death ; that like as CHRIST was raised up by the glory of the FATHER, even so, we also should awake in newness of life ; for if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection—for in that he died, he died unto sin, once ; but in that he liveth, he liveth unto God. Likewise, reckon ye yourselves, to be dead, indeed, unto sin, but alive unto God, through JESUS CHRIST our LORD ; (Rom. 6. iii. to xi.—Col. 2. xii.—1 Cor. 15. iii. iv. xii.

iv. xii. to xxi. and xxix.)---Now let me appeal to your conscience, and ask you, any of you, What comparison or analogy can there be between my being baptized in the name of the SON of GOD, as a Divine Person,—and the descriptions Paul has given of CHRIST, and our being baptized in his name? there can be none at all—CHRIST died—a Divine Person cannot die—and to be baptized into his death, would be to be baptized into nothing; because, If CHRIST, the SON of GOD be a Divine Person, he cannot die.

AGAIN, CHRIST was raised from the dead, by the glory of the FATHER; a Divine Person never was dead, nor raised from the dead;—then there could be no likeness between my body, in an outward sense, raised up out of the water; or of the spiritual resurrection of my soul, from a state of guilt, bondage, ignorance, and misery, through the faith of the operation of GOD, the fruit of his spirit, to a state of pardon, peace, and liberty of soul, from the fear, torment, and bondage I was in—so as to feel that I am risen with CHRIST, from the sentence of death, to a state of life, so live unto GOD, through him; and manifest in my life the effects of his salvation in my soul—I say, there can be no analogy set forth or understood, between my baptism, and CHRIST's death and resurrection,—but by admitting it was the man CHRIST JESUS, the SON of GOD, that died for my offences, and rose again for my justification, that my faith and hope might be in GOD—(1 Pet. i, xx. xxi.)—And as to the HOLY GHOST, it is clear, from the following passages, that the Apostles understood nothing

nothing of the Spirit of God, as being a person; but the various gifts and graces of God, given unto his church, by his own Divine Spirit of love, power, wisdom, life, holiness; yea, every thing that is gracious and good, to the use of edifying.—(*Mat.* 7, xi. and *Luke* 11, xiii.)—and confirmation of the Gospel, by signs and wonders, and working of miracles, &c. which gifts he distributed unto the Apostles and others, by the HOLY GHOST, according to his own will; for when Peter related to those brethren who contended with him, about going to the Gentiles, even to Cornelius, he said unto them—And as I began to speak, the HOLY GHOST fell on them, (*i. e.* on the household of Cornelius), as on us at the beginning—then remembered I the words of the LORD, how that he said, John indeed, baptized with water, but ye shall be baptized with the HOLY GHOST;—and then he adds, Forasmuch then, as God gave them the like gift, as he did unto us, who believed on the LORD JESUS CHRIST, what was I that I could withstand God?—(*Acts* 11, xv. xvi. xvii. and chap. 1, v.—) And again, When the multitude, pricked in their hearts, cried out to Peter and the rest—Men and brethren, what shall we do? Peter said unto them, Repent, and be baptized, every one of you, in the name of JESUS CHRIST, for the remission of sins; and ye shall receive the gift of the HOLY GHOST.—(*Acts* 2, xxxvii. xxxviii.)

HERE is not the shadow of Personality of the HOLY SPIRIT, to be gathered from those two places where baptism is mentioned, and the HOLY SPIRIT given or poured out—Read (*Acts* 1, xx. xlv.)—nor is there any such thing revealed

vealed in the Bible as the HOLY Spirit of God being a Distinct Person from God—the expressions, pour out *of* my spirit—I will sprinkle clean water upon you, and shed forth this which ye now see and hear—and he breathed on them and said, Receive ye the HOLY SPIRIT—(*John* 20, xxii.)—All contradict the notions men hold of the Spirit being a Distinct Person, nor are we to understand the SAVIOUR to mean Three Divine Distinct Persons, when he said, Go ye, therefore, and teach all nations—baptizing them in the name of the FATHER, &c. for there is but one true God—and to be baptized in his name, is to be baptized into an acknowledgment of his great love and mercy to us in the gift of his SON; and likewise of that relation that there is between us and the ALMIGHTY—He our FATHER and our God, and we his redeemed, regenerate, and adopted children; professing our love to his name, submission to his will, and through his grace, to be devoted to his glory—yielding ourselves unto God, as those who are alive from the dead; and our bodily powers instruments of righteousness, unto God.---(*Rom.* 6, xiii.)--and to be baptized in the name of the SON, is to be baptized into the acknowledgment that *by* him, and through his life, death, resurrection, and intercession, all blessings are bestowed upon us; and all the relationship that subsists between us and God, subsists in CHRIST JESUS his SON, and no where else. We are sons of GOD in CHRIST—heirs of GOD in CHRIST—and blessed of GOD in his SON—and preserved by his power in CHRIST; and through him, God dwelleth in us *by* his Spirit; and raises in us a joyful hope of glory—and we can say, Blessed be the GOD and

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FATHER

FATHER of our LORD JESUS CHRIST; who, according to his abundant mercy hath begotten us again, to a lively hope, by the resurrection of JESUS CHRIST from the dead, &c.—(1. *Peter* 3, iv. v.)—Therefore we are baptized in his name, planted together in the likeness of his death, and shall also be in the likeness of his resurrection; and all this is effected in our souls, by the HOLY SPIRIT of GOD, and the instrumentality of the Word; therefore we are baptized in the name, or acknowledgment, that it is by one spirit that we, together with all the children of GOD, are baptized into one body; and hold the mystery of faith, in a pure conscience—(1 *Tim.* 3, ix)—and the unity and fellowship of the spirit, in the bonds of truth, peace, and love; and hold a sympathy and communion, one with another—(*Colo.* 3, xii. xiii.)—So that as it is by the HOLY SPIRIT of GOD we understand the mystery of his will, and the glory of his inheritance, in his saints.—(*Eph.* 1, ix. xviii.)—by the Spirit, we believe and pray, and have access to GOD, through CHRIST; and can love, adore, praise, and bless the GOD of all grace, by his all-constraining love made known to us and shed abroad in our hearts, by the HOLY SPIRIT given unto us—the fruits of which is, in all, goodness, righteousness, and truth; and without which, we can do nothing pleasing to GOD; for if we do any thing good, GOD must work in us both to will and do of his own good pleasure; and this he doeth, through the blood of the everlasting covenant, and by the operation of his own divine spirit; therefore, we are to be baptized in the name or acknowledgment of the HOLY SPIRIT of GOD—and what I have said respecting

specting the work of FATHER, SON and HOLY SPIRIT, in our salvation, agrees with my own experience—and what Paul says in his Epistle to *Titus*—But GOD, according to *his* mercy, saveth us, by the washing of regeneration, and renewing of the HOLY SPIRIT which he shed on us abundantly, through JESUS CHRIST our SAVIOUR. (*Titus* 3, iv. v. vi.)—And this place in *Titus*, proves as much for a Trinity of Divine Persons, as that in *Mat.* 28th and 19th, and that is, Nothing at all! For there is no such a thing to be proved—for there is but one GOD, and one *Mediator*, and one SPIRIT of GOD, and of CHRIST; by which, all the children are taught of GOD.—But I would ask those who contend for Three Divine Persons, How they worship Three Divine Persons, without a *Mediator*; for, if the SON be a Divine Person, Distinct from the FATHER, he cannot be a *Mediator*; because, he would be a just and jealous GOD; and we should want a *Mediator* between us and him; but the scriptures declare we have an advocate with the FATHER only; therefore, the FATHER is the only true GOD, and JESUS CHRIST the righteous, is his SON; to whom all power is given, both in heaven and earth; and who gave the Apostles their commission, as his FATHER had given him.--(*John* 17, xviii.—2 *Cor.* 5, xx.—and *Hebr.* 3, i. ii.)

BUT I shall pass on—for was I to speak fully upon each text quoted in your Pamphlet, I should swell this, my TREATISE to a much larger size than what I intended; and it would be out of the power of many to purchase it; and likewise prevent its appearance to the world, much longer;—therefore, I shall only make a

short remark or two, upon a few passages more;—and then consider what is said by the Author of *Hore Solitariae*, upon the name ALEHIM, and conclude--And the next passage I shall take notice of, is in page 14th.—

“ For unto us a Child is born—unto us a Son is
 “ given—and the Government shall be upon his
 “ Shoulder—and His Name shall be called Wonder-
 “ ful, Counsellor, The Mighty God, The Prince
 “ of Peace—Of the Increase of His Government
 “ and Peace, no end.”

PRAY Sir, Why did you leave the words *everlasting Father*, out, in the quoting of the text—Where those words so offensive in your eyes that you could not bear them?—and likewise, (*Mala. 2, x.*) quoted up above in the same page, you left out, *Have we not all one Father?*—in order to make the following words *Hath not one God created us*, apply to CHRIST.---But you are in an error, Sir,---there is but one GOD, and CHRIST is the *Mediator* between that one GOD and men; therefore, not that one GOD that created all things.—But you have quoted—(*Isa. 9, vi*)—in order to prove that the child born, is the true GOD—but the text proves no such thing—the CHILD born and SON given, is the SON of the living and only true GOD—therefore, not that GOD, whose SON he is—and in *Acts 4, xix. xxx*, Peter prayeth to the one living and true GOD, saying O LORD behold the threatenings of the chief priests and elders, and grant unto thy servants, that with all boldness, they may speak thy word—and, by stretching forth thy

thy hand to heal, signs and wonders may be done by the name of thy Holy CHILD, JESUS.

AND thus you see the CHILD born, and SON given, is not the true living God, but the HOLY CHILD, and SON of GOD.—But the chief stress in the text, is laid upon the words *mighty* God. But I would observe, the text doth not say the Almighty God, or the true God—or the living God—or the eternal God—or he whose name alone, is JEHOVAH—therefore, doth not prove your point; and if you were to find ten thousand persons or beings, to whom the name of God is applied, it would then remain an irrefragable truth, upon the authority of scripture, that the FATHER is the eternal, invisible, immortal, only wise, and only true, living God---for, saith Paul, though there be that are called gods whether in heaven or in earth, as there be gods many and lords many; but to us there is but one GOD the FATHER of whom are all things and one LORD JESUS CHRIST, by whom are all things, and we by him; and this one God the FATHER, who is the Most High---(*Psalms* 21, vii.)—is all through the New Testament, called the GOD and FATHER of CHRIST; and the SON always prayed to him, praised him, and trusted in him, and worshipped him as his GOD---But surely you will not be so stupid, ignorant, and perverse, as to say, there are more true Gods than one—and that one true God prayed to, and trusted in, and worshipped another, who is the true God; and yet it appears to me, that those who plead for CHRIST being the true God, must either be looked upon as denying nearly half the Bible, or else to preach that one true God is the

the servant of another ; and the SON of another ; and that one true GOD, liveth by another, which would be blasphemy to assert ; and yet let us try the expressions of men with the Word of GOD, and see whether their words do not amount to as much, according to the Trinitarian hypothesis.—CHRIST, say they, is the living GOD.—The SON of GOD, said, as the living FATHER hath sent me, I live by the FATHER.—CHRIST is the true GOD, say they ;—and saith the SON, I thank Thee O FATHER, LORD of heaven and earth. And again, in the midst of the church, I will sing praise unto Thee. And again, I will put my trust in him—(*Heb. 2. xiii.*)—*i. e.* in the true living GOD. And again, He cryed to him that was able to save him from death, (FATHER save me from this hour.)—But to this end, came I to this hour—Save me, O GOD, for the waters are come in unto my soul.—I am weary of my crying—my throat is dried—mine eyes fail, while I wait for my GOD ! (*Psalms 69. i. iii.*) My GOD ! my GOD ! Why hast thou forsaken me ? (*Psalms 22. i.*)—He shall cry unto me, saith JEHOSHAPHAT, Thou art my FATHER, my GOD, and the Rock of my salvation.

WHAT would the men do with these scriptures, who contend for CHRIST being the eternal GOD ? They must either deny them, or else say, one eternal GOD prayed to and trusted in another, or else fly to this refuge, that CHRIST is GOD and man in one complex person ; and the human nature prayed to the divine, which amounts to this : One part of CHRIST's person prayed to the other part ; which is a poor, lame shift ; and fan unmeaning quibble at best—nor
can

can the above things, in any sense, whatever, be spoken of a person, if he was JEHOVAH, or Almighty God, distinct from him who held him up ; and to whom he prayed, and cried out, My God ! my God ! Why hast thou forsaken me ? And, while men are crying against me, saying, You are preaching up a creature to be worshipped, because I insist upon this grand truth, that the man CHRIST JESUS, the man of sorrow, and acquainted with grief, who died upon the Cross, and said, It is finished—this same JESUS, God hath exalted, and given him a name that is above every name, That at the name of JESUS, the head and LORD of all, every knee shall bow ; and every tongue confess him LORD, to the glory of God the FATHER ; and that all Angels are made subject to him, and commanded to worship him, not as God, but as their head, exalted far above them—(Col. 2. x.)—though once he was made lower than they, for the suffering of death ; but is now crowned with glory, majesty, and honour, far above them.

AND again, that he is the heir of all things—and the living head of all his redeemed people—he liveth in and by the FATHER ; and we live by him.

THESE are the things I assert, and what the scriptures declare ; and he that loveth not the LORD JESUS CHRIST, even them an CHRIST JESUS, the first begotten of the dead ; and will not, in all things, give him the pre-eminence, let him be a Anathema, Maran-atha, let him be cursed, at the coming of our LORD, is the language of scripture ; and to which, I join, my—*Amen.*

BUT

BUT I say the men that mock at me, for declaring what the scriptures universally assert, and what the blessed in heaven are delighting in, crying, Worthy the LAMB that was slain, &c. These men cry out, JESUS CHRIST is the true Almighty GOD; and in the next sentence, perhaps, they will be describing him as the *Mediator*, praying and suffering, &c. And all that such incoherent bable amounts to at last, is this: It makes an unintelligible noise about a supposed GOD, distinct from the living GOD, whom they cry up to be all-sufficient, one minute, and the next, debase him to the weakness of a man; which, with other things, convinces me from what dark regions the doctrine of Co-equal GODs, first sprang, even from the Whore of Babylon; and Mystery Confusion is its Name.

BUT to return to the text.-----The mighty GOD and everlasting FATHER.---CHRIST is the second Adam, the LORD from heaven, who is made a quickening spirit who hath life given him, to have life in himself; that he may give eternal life unto as many as the FATHER hath given him; and as he is to see his seed the travel of his soul, and to be satisfied—(*Isaiah* 53. xi.)—and his seed is to endure for ever (*Psalms* 82. iv. xxxvi.)—to an endless immortality; for death hath no more dominion over him—he was once dead, but is alive again, and liveth for ever more—For GOD did not withhold the request of his lips, but with long life, will he satisfy him; and hath shewn him his salvation—(*Psalms* 91. xvi.)—for as David saith, He asked life of thee, and thou gavest it him, even length of days, for ever and ever. (*Psalms* 21. iv.)—Therefore, he is an everlasting

lasting FATHER opposed to the first Adam, who is of the earth, earthy; and likewise opposed to Abraham who is called the FATHER of the Faithful. But he, as to his body, is dead, and ignorant of us—but the SON abideth ever; He was with JEHOVAH, in the beginning, before the world was—and endureth to an endless eternity; and his people with him a glorious habitation for God. (*Eph. 2. xxii.*)—So that CHRIST is an everlasting FATHER of a spiritual seed; and Christ is called God, in various respects. *First*: As the express image of the invisible God.—(*John 1. i. —Col. 1. xiv. xv.*)—*Secondly*: As all the perfections of God shew forth themselves in him, both in providence, grace, and glory; and the government and rule is upon JEHOVAH's servant, upon the man whose name is the Branch--- (*Zech 6. xii. xiii.*)---The FATHER hath given him authority to execute judgment also; and JESUS, the Angel or Messenger of JEHOVAH, bears the seal of the living God---(*Rev. 7. ii*)---is privy to all the secrets and purposes of his heart, (*John 5. xx.*) executes those purposes in his FATHER's name---(*John 10. xxv.*)---and by his wisdom and power; and he has all beings, whether angels or men, under his command, made subject to him; so that he sends and appoints whom he will to perform his work; therefore, he is called God; as he is the representative of God; and as the seven spirits of God rest upon him---and he is the agent and medium, by whom JEHOVAH performs his wonderful works; and he is called JEHOVAH's King, whom he has set upon his Holy Hill of Zion---(*Psalms 2. vi.*) And unto the SON, he saith, Thy throne, O God is for ever and ever---the scepter of thy
P p kingdom

kingdom is a right scepter---thou hast loved righteousness and hated iniquity; therefore, God, thy God, (mark that) thy God, hath anointed thee with the Oil of gladness, above thy fellows. (*Psalms* 45. vi. vi.)

BUT here you lay the stress: The Child born, is called the Mighty God. But this was not to prove him the omnipotent God, but is opposed to all the kings, who are weak, frail, mortals, and die, like men—(*Psalms* 82, vi. vii.)—but JESUS is the KING of these Kings, and LORD of Lords—the only rightful potentate, who only hath immortality, &c.—(2. *Tim.* 6, xv.)—He is made higher than the kings of the earth,—(*Psalms* 89,)—the Prince of the kings of the earth—(*Rev.* 1, v.)—they are called the mighty ones,—(*Isaiah* 13, iii.—*Joel* 3, xi.)—but he is called the mighty God—(*Psalms* 45, iii.)—anointed with the oil of gladness above his fellows—the spirit of might shall rest upon him—(*Isaiah* 11, ii.)—He is mighty to save, for God hath laid help upon one that is mighty—the man of God's right-hand, made strong for himself; and he is able to subdue all things to himself—but not of his own, underived power; for when it is said all things are subdued unto him, it is evident he is excepted—which did put all things under him—(1. *Cor.* 15,)—who also said unto him, Sit thou on my right-hand, till I make thine enemies thy footstool.—Therefore, he is not the Almighty, self-sufficient God—for as he said, my God shall be my strength.--(*Jsa.* 49, v.)—But as all power in heaven and in earth, is given unto him, and the spirit of might; yea, all the fulness of the GODHEAD, by the pleasure of the
FATHER,

FATHER, dwelleth in him—and all things made subject to him; and as he bears the names of God, as his king and representative, and in the above sense, I look upon the CHILD born, to be called the mighty God—but the FATHER is the only omnipotent JEHOVAH,—(Rev. 12, VI.)—who gave to the SON, all the power, glory, majesty, and authority, which he hath. And I pass on to page 14th, where you quote---

"Thou shalt call His Name Jesus; for He shall save His People from their Sins."---"And they shall call His Name Immanuel, God with us." (Mat. 1, xxi. xxiii.)

THE name CHRIST JESUS, signifieth anointed SAVIOUR---so our *Mediator* is the man, the anointed SAVIOUR, who gave himself a ransom for us, to redeem us from all iniquity---and thus to save his people from their sins; and they that are saved, shall call his name Immanuel, God with us. Observe, the text doth not read as you Trinitarians mostly say, Immanuel God man---there is no such complex person described in the word of God; there is but one God, and one *Mediator*---the *Mediator* is the anointed JESUS---the one God, is GOD the FATHER---and they are not one complex Person, but two distinct persons (as I have before proved) therefore, there is no such being as God man, a divine and human person, so complexly mixed together as to make but one person, for that would be confusion---but there is no such confusion spoken of in the Bible.--The text saith, And they, (his people, saved from their sins) shall call his name Immanuel, God with us.---And Paul was one who

said, GOD was in CHRIST, reconciling the world unto himself—and, saith the SON, it is my FATHER that dwelleth in me; he doth the works.—And again, Believe me, that I am in the FATHER, and the FATHER in me; or else, believe me, for the works sake.—And again, They shall make supplication unto thee, saying, Surely God is in thee—And there is none else (for there is no God besides that one God, the FATHER that dwelleth in the SON.) Verily thou art a God that hidest thyself—O God of Israel, the SAVIOUR.—(*Isaiah* 45, xiv. xv.)—And again, I will, saith JEHOVAH, dwell in them—and walk in them.—And again, saith the SON, That they (all his people) may be one as thou, FATHER, art in me—and I in thee—that they also may be one in us.—And they shall call his name Immanuel, God with us. So I understand the name Immanuel, for GOD was in CHRIST.—But again, page 15th.—(*Jer.* 23, vi.)

“*And this His Name, whereby He shall be called, Jehovah Our Righteousness! Hallelu-
jah.*”

PRaised be JEHOVAH, for such a name; for it is the union between the man CHRIST JESUS and JEHOVAH, that renders the righteousness of CHRIST to be mine. CHRIST was in the form of God, free from all law, but took upon him the form of a servant; and was made under the law to redeem them that were under the law, that we might receive the adoption of sons—and in consequence of that union that subsists between the FATHER and the SON, I can view the righteousness of CHRIST, as mine—but was I to view the

the man CHRIST JESUS, separate from God, I must then view him as a creature, under the law of God—has having a claim upon him for himself; and then his righteousness could never be reckoned to the account of, or imputed to any man—and if JESUS CHRIST is absolutely JEHOVAH, in his own person, I must for ever view him as claiming obedience of me, and satisfaction to be made to him for my sins; so of course, I could not view him as the *Mediator* between JEHOVAH and me; but must view him a just and jealous God, that would take vengeance upon me for my sins; and to whom I dare not approach, having no *Mediator*; for, if JESUS is absolutely JEHOVAH, he is not the *Mediator* between God and men.—But here the blessedness is, JEHOVAH is in the Son, and the Son in the FATHER, and therefore free; and the Son, by his obedience unto death, even the death of the cross, has for ever made his people free from the law of sin and death—and if the Son has made us free, we are free indeed; therefore, his name shall be called JEHOVAH, our righteousness—for the man, whose blood and righteousness is as an hiding place from the wind, and a covert from the tempest, (and having the fulness of the Spirit)—he is as rivers of waters in a dry place, and as the shadow of a great rock, in a weary land.—(*Isaiah* 32, ii.)—This dear JESUS CHRIST is in the FATHER, and the FATHER in him; and we are to be one as they are one; therefore, in JEHOVAH shall all the seed of Israel be justified, and glory.—(*Isaiah* 45, xxiv.)—Compare *Psalms* 62, vii, viii.

But you quote that precious passage, in (*Jer.* 23, vi.)---

23, vi.)—to prove that JESUS CHRIST is the eternal JEHOVAH; and so deny him to be the *Mediator* between God and us; but I still stick to the text.—There is but one God, and one *Mediator*, between God and men—the man, the anointed SAVIOUR.—Therefore, the text proves nothing for you. The scriptures are not in confusion if you are—and men that talk of JESUS CHRIST being the true God, and their *Mediator*, and their righteousness, know as much what they say, and whereof they affirm, as Balaam's ass, who spake with man's voice, to forbid the madness of the Prophet—CHRIST is not the true God, and *Mediator* too; but JEHOVAH was speaking by the Prophet, to comfort his people, and said, I will raise unto David a righteous branch, (which is JESUS CHRIST, the righteous)—and a king shall reign and prosper; and execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely—and this is his name, whereby he shall be called, JEHOVAH, our righteousness—in the sense I have shewn above. But you observe, JEHOVAH says, He shall be called by that name—but there is not more than one who is the eternal JEHOVAH—nor does one JEHOVAH give names to another JEHOVAH—but the FATHER, who is the only true God, has given his SON JESUS a name, that is above every name, that is named, either in this world or that which is to come—but the name given to him doth not mean it is above every name of God, but above every name of kings, angels, or men; for he is LORD of all, and above all—(*John 3, xxxi.*)—therefore, he hath a name that is above all—He bears the names of God as before observed as his representative.

representative.—My name, saith JEHOVAH, is in him—(*Exod.* 23, xx, xxi.)—But, if CHRIST bearing the names of God, conjunctively with God, proves him to be absolutely JEHOVAH, then by the same rule, the names of God, being applied to any other in conjunction, or bearing them by office, will equally prove them to be God also—and Moses is called Alehim, or god, and Aaron was his Prophet—But was Moses therefore, God? No such thing—But the man CHRIST JESUS, was counted worthy of more glory than Moses.—(*Hebr.* 3, iii.)—Judges and kings are called gods—---but they were not gods by nature.—(*Gala.* 4, viii.—*Exod.* 22, xxviii.—*Psalms.* 82, i. vi.)—only by name and office—and we are commanded to honour them, not as God, but as the servants and ministers of God.—(*Rom.* 13—and 1 *Peter.* 2, xiii. xvii.)

AGAIN, the name of the city, from that day, shall be JEHOVAH, SHAMMAH—the LORD is there—(*Ezek.* 48, xxxv.)—But is the city JEHOVAH, because the love, glory, name, and presence of JEHOVAH dwell in her? No such thing! Again, saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth—and shutteth and no man openeth—Him that overcometh, will I make a pillar in the temple of my God—and he shall go no more out; and I will write upon him the NAME of my God—and the name of the city of my God;—which is, a New Jerusalem, light and peace—---(*Isaiab* 60, xx.—*Rev.* 21, ii. xxii. xxiii. xxiv.)—---which cometh down out of heaven, from my God; and I will write upon him, my new name, saith the Son of God.---

Rev.

(*Rev.* 3, vii. xii.)--Shall we then be Gods, because we bear the name of God:—Or, shall we be the Son, because he will write his new name; or his name newly manifested upon us?—Read *Rev.* 19, xii.---*Isaiah* 26, xlii. lii. vi.---*Joel* 3, xvii.---and *Rev.* 5, x. vi. xv.---which I conceive, refer to the glorious kingdom of CHRIST, when he shall reign king over all the earth. But these names do not prove us to be either God or his Son; nor do the elect bear those names, but in union to CHRIST, their head---as CHRIST bears the names of God, in union to God, who is his head--The head of every man is CHRIST; and the head of CHRIST, is God---(*1 Cor.* ii, iii.)---And this is the name wherewith he shall be called, JEHOVAH, our righteousness---We are made the righteousness of God, in him---(*Jer.* 53, xvi.)

WELL, Sir, Having shewn you my judgment upon various texts of scripture that you have quoted and misrepresented, in order to prove what you call the Doctrine of Three Persons in God---and especially of the persons of God the HOLY GHOST---and I have proved that there is but one God, who is the FATHER, and one *Mediator* between God and men; who is the man the anointed SAVIOUR, the SON of the one living God---and likewise that the HOLY SPIRIT is the Spirit of God, and of CHRIST, but not a distinct person---And I shall now make a few remarks upon the confused nonsense and unscriptural constructions, that the Author of *Horæ Solitariae* hath put upon the name ALEHIM; which you approve of---and with God's assistance,

ance, I will by the authority of scripture, prove you liars. Page 9th, your quotation reads thus:

"The Title ALEHIM, both in its construction and use, expressly declares a Plurality of Persons in the Divine Essence."

As to human learning, I have none; therefore, I cannot follow this Author through the regions of literature---but must try him by the plain Word of God.

AND, *First*!--If the title ALEHIM, both in its construction and use, expressly declares a plurality of persons--I believe he, who hath called himself and others by that name, always made a right use of it. The plurality, by that author and yourself contended for, is Three distinct persons--and now let us see what use the all wise God hath made of his name--And the LORD, or JEHOVAH, said unto Moses--See I have made thee ALEHIM to Pharaoh; and Aaron thy brother, shall be thy Prophet. (*Exod. 7, 1.*)--The name God, in this text, which JEHOVAH applied unto Moses, saying, See I have made thee a God, &c. I am credibly informed by two or three learned men, is in the original, ALEHIM; and if the name ALEHIM, both in its construction and use, expressly declares a plurality of Persons, (that is three) Moses must understand the LORD thus: See I have expressly made thee a plurality of persons unto Pharaoh. How Moses must be surprised to see himself divided into two or three persons--and each distinct person, a perfect Moses, walking unto Pharaoh--and the three distinct Moses' together,

would make one compleat Triune Moses?—What a wonderful Moses he must be! Shall any man, or sect of men, make me believe, that if the name ALEHIM, expressly meant a plurality of persons, that JEHOVAH would have said unto Moses---See, I have expressly made thee a plurality of persons unto Pharaoh? No! The alwise God knew what he said, and what he meant; though the Author of *Horæ Solitariae*, seemingly did not.

BUT again, (*Psalms* 45. vi. 7.)---Thy throne, O ALEHIM, is for ever and ever.--Therefore, ALEHIM thy ALEHIM hath anointed thee, &c. The name ALEHIM, is, in these passages, applied to both the FATHER and the SON; and if the title ALEHIM, both in its construction and use, expressly declares a plurality of persons, then the use of it, in the passages cited above, makes out the SON, expressly to be a plurality of persons; and also the FATHER to be a plurality of persons; and as the plurality contended for, is Three, so the use of it, according to the confusion of these men, is to make out the FATHER to be expressly three persons, and the SON expressly three persons.--By this, thou mayest see, Reader, the truth of that text, were it is written, I will, saith God, destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise?—Where is the scribe?—Where is the disputer of this world?—Hath not God made foolish the wisdom of this world?—It evidently appears to me that he has, (*1 Cor.* i. xix. xx.)—in confounding these wise learned men.

BUT

BUT again, (*Mark* 12. xxviii. xxix. xxx. xxxi. xxxii)—it is written :—And one of the scribes came ; and having heard them (the Saducees and Christ) reasoning together, and perceiving that he had answered them well, asked him, Which is the First commandment of all.—Jesus answered and said, the First of all the commandments, is, Hear O Israel, the LORD our GOD is one LORD. (This LORD GOD, which is one LORD, is the JEHOVAH, ALEHIM of Israel—which is one JEHOVAH ; and besides whom, we are to have *no* God.)—And thou shalt love the LORD thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the First commandment ; and the second is like it,---Namely : Thou shalt love thy neighbour as thy self.-----There is no other commandment greater than these.---And the scribe said unto him, Well, Master, thou hast said the truth---for there is one God, and there is none other but He.

THIS is the comment of the LORD JESUS, and of the scribe, upon the name of the one JEHOVAH, ALEHIM of Israel ; and they both declare it meant but one single person, (HE)—and if this Author of *Hora Solitaria* was to declare it meant nine persons, I would believe the scribe and the Son of GOD, who both agree that the name ALEHIM meant but one person—even He.—Therefore the compiler of this Pamphlet, and the Author of *Hora Solitaria*, are both in an error ; for when JESUS saw that the scribe answered discreetly, HE said, Thou art not far from the kingdom of GOD—But men, who affect to know better than CHRIST, for the same confession of faith, have, in their zeal, and predictions

declared me as far from the kingdom of heaven, as hell and destruction can place me---for as the scribe confessed, *so I believe*, that there is one God, and none other but *he*---and to love *him*, not them---but *he* and *him*. Therefore, there is no plurality of persons, in the divine essence---for God is one, God is a Spirit; and I am persuaded if there had been Three or Two divine persons, in the divine essence, and that the salvation of God's elect depended upon the belief of a Trinity of divine persons in that essence, that Jesus would have told his Disciples of it, in one part or other of his discourses with them; and also have hinted to this scribe, that there was a plurality of persons in the one JEHOVAH, ALEHIM of Israel; but there is not the least hint of it--- And when the woman of Samaria asked him, how and where men ought to worship? Jesus told her plain, the FATHER was God, and that he was a spirit, and must be worshipped in spirit and truth; but no talk, if she did not believe there was Three Distinct Divine Persons, she should be damned. No! That was left for our wise Trinitarians to declare.

BUT further, the promises of God to his people are made in the Singular, and in the name of one person, thus: *I will be your God, and ye shall be my people.*---(*Jere. 32. xxxviii.*)---And again, when God (and there is but one God) made a promise unto Abraham, because *He* could swear by no greater; *He* sware by *Himself* (mark that) *Himself* saying, In blessing *I* will bless thee, and multiplying *I* (not we) *I* will multiply thee.---(*Heb. 6. xiii. xiv.*) But if there had been Three Divine Co-equal Persons in the GODHEAD, the promises

promises would be in the plural, *we* will be your God, and ye shall be *our* people; and in blessing *we* will bless you, &c. The same as when CHRIST made a promise to his Disciples, saying, *we* will come unto him, and make *our* abode with him. (in his own and in his FATHER's name.) Besides the promises of the one GOD are, Yea, and Amen, in CHRIST unto the glory of that one GOD by us.—(2 Cor. 1. xx.—Phil 1. xi—and Rom. 15. vi)—Therefore CHRIST is not a divine person in the GODHEAD, but the man CHRIST JESUS, in whom the living GOD dwells; nor is there a plurality of Co-equal Persons in the divine essence; nor have I a right to believe Three Divine Persons are reciprocally pledged in every promise, as that Author has been bold to declare, (page 102) except GOD had told me so, or made his promises in the plural form; therefore, you and your excellent Author are both mistaken.

BUT there are several things which I shall make bold to quote out of *Horæ Solitariae*; which you have not taken notice of.

And *First*, I shall notice a piece of the most horrid blasphemy, uttered by that Author, against the LORD JESUS CHRIST, that I ever heard uttered from the mouth of a man.—And in Vol. 1. Page 373,—His words are as follows:—

“ IN a Word; here are such Attributes of
 “ Grace and Power claimed by CHRIST, that if
 “ he be not JEHOVAH himself, he was the
 “ greatest Blasphemer and most abandoned Impostor, that ever appeared in the World.”

THESE

THESE are the words of a man that pretends to vindicate the honours of CHRIST—and the very sound of them make me sadder. But let us hear what the LORD JESUS hath said of himself, that we may see whether he is guilty of the horrid blasphemy, this Author has charged him with, for claiming those honours he did, except (as he says,) CHRIST himself be JEHOVAH.

And, *First*: When the Jews charged CHRIST with making himself equal with God, he answered them, saying, Verily, Verily I say unto you, the SON can do nothing of himself, &c. (*John* 5. xix.) Again, I can, of mine own self, do nothing; as I hear, I judge; and my judgment is just, because, I seek not mine own will, but the will of the FATHER which hath sent me.—(verse xxx.) And JESUS answered and said, If I honour myself, my honour is nothing—it is my FATHER that honoureth me, of whom you say, (saith he to the Jews) He is your God.—(*John* 8. liv.) These are the words of the LORD JESUS CHRIST—nor did he ever, at any time, contradict himself: then how can he be justly charged with blasphemy, though he be not himself JEHOVAH, but JEHOVAH's. CHRIST, the appointed SON—the *Mediator* between JEHOVAH and men?

BUT let us turn the words, and see what sense can be put upon them, if he who spake them, was JEHOVAH.—All things are possible with God, who is Almighty—but, saith the SON, I can, OF mine own self, do nothing. Again, saith the true God, I am JEHOVAH; that is my name; and my glory I will not give to another—nor my praise to graven images, (*Isaiah* 42. viii.)—but, saith

saith the SON, If I honour myself, my honour is nothing, &c. Then it is clear the blasphemy is not to be charged upon CHRIST, who ever taught men to believe he was not GOD, but the SON of the only true living JEHOVAH—the sent and servant of GOD, who always did those things that pleased him—and GOD, himself, bear the same testimony, (*Isaiah 42. i.—Mat. 3. xvi.*) Therefore, JESUS is not the most abandoned impostor that ever appeared in the world, but the Holy One of GOD—the man of GOD's right-hand; in whom the fullness of the GODHEAD dwells bodily. But the Author of *Hore Solitariae*, hath uttered in rash words, horrid blasphemy against CHRIST—but I cannot think he did it wilfully, but in ignorance and haste; not considering what he said.

BUT some, perhaps, will say, in those passages I have quoted from John's Gospel, the SAVIOUR was speaking of his human nature—Let him be speaking of what nature he may, he spake of his whole person, as the SON of GOD, as his words, (*I can of mine own self do nothing—If I honour myself, my honour is nothing*) plainly prove.

BUT here it is necessary also to take notice what those attributes of grace and power are, which this Author has represented CHRIST as claiming to himself, which he says JESUS CHRIST would be the greatest blasphemer and most abandoned impostor, for claiming them, if he be not Himself JEHOVAH. And in the same page it will be found, that he has represented CHRIST as uttering words, and claiming that prerogative

to himself, which he never did; for, thus he writes.

“HE (CHRIST) declares to his Disciples;
“*My Sheep hear my Voice, and I know them* [for
“*I know all things*] *and they follow me: And I*
“*GIVE UNTO THEM ETERNAL LIFE* [because I
“*am the eternal Source of Life, and give what*
“*is truly my own], and they shall NEVER PERISH*
“*BY NO MEANS; neither SHALL ANY PLUCK*
“*them out of my Hand.*”—And then he adds,
“What Words can infer his Divinity more
“strongly than these?

To which I answer, I defy that Author to prove, from any one part of the Bible, that JESUS CHRIST ever claimed the prerogative of being the all-wise God, or of being the eternal source of life; and gave, (upon that account) that life to sinners which he essentially and eternally possessed in himself—for he has expressly declared, that the FATHER taught him, and shewed him all things that himself doeth—that he heard, and learned of the FATHER, (what-ever things he knew)—but of the day of Jerusalem he did not know. And Paul has declared, that CHRIST is the image of the only wise God—adds—to God, only wise, be glory, through JESUS CHRIST, therefore Jesus is not the alwise God—nor did he know all things, but as the FATHER shewed them unto him.

AGAIN, He hath expressly declared, that the reason why he gave life to sinners was, not because he was the living God, or the eternal source of life; but on the contrary, because the living

living God had given to him to have life in himself; and that he lived by the living FATHER who had given him power over all flesh; that he might give eternal life unto as many as the FATHER had given him; nor does he give this life, independent of the FATHER, as the gift of God is eternal life, through Christ Jesus. And Christ said to the sons of Zebedee, To sit on my right-hand and on my left, is to have to give—but for whom it is prepared of my FATHER—(Mat. 20, xxiii.)—therefore, Christ never said that he was the eternal source of life; and therefore, gave his own—but he gave life to his sheep, because the FATHER had made him our living head, and filled him with the fulness of life, and grace, and every good; for saith he, I live by the FATHER, and he that eateth me, even he shall live by me.—(John 6, vii.)—And, as it respects Christ keeping his sheep, which that Author is speaking of in the same page—CHRIST told his FATHER, whom he called the only true God, that while he was with his people in the world, he kept them in his FATHER's name, &c.—(John 17, xii.)—which part of the text your excellent tutor omitted; because it would have shewn his readers, in what sense the SAVIOUR kept the sheep, and overthrown his construction of that text; and you, his tractable scholar, have mostly copied after him, and dropt that part of the text which would have made the sense plain, and shewn every enlightened understanding, that read your Pamphlet, that you had not fairly and honestly handled the word of truth; he that strives for mastery, except he strives lawfully, shall not be crowned; but shall be confounded and clothed with shame.—and the

the SAVIOUR not only said, the FATHER taught him, gave him life and power, and he kept the sheep in the FATHER'S name, but he likewise declared, the FATHER who gave the sheep unto him, is greater than all—(John 10, xxix.)—But you, nor your excellent tutor, do not believe that; and the whole of that Author's arguments amount to this: He puts words in the mouth of the Lord Jesus, and represents him, saying, what he never did say, nor mean; and then accuses him of being the greatest blasphemer, and the most abandoned impostor, that ever appeared in the world, except he was himself JEHOVAH; though CHRIST, and all his Apostles, constantly taught that JESUS was the SON and sent of GOD—the man CHRIST JESUS.—Simon the sorcerer, gave out that himself was some great one, or, as the people worded themselves, This man is the great power of GOD.—(Acts 8, ix. x.)—But JESUS gave out that he could do nothing of himself—and declared it was the FATHER that dwelt in him, that did the works; and the works GOD wrought by him proved him to be the man approved of GOD; but this insolent man, the Author of HORÆ SOLITARIÆ, has the daring prophaneſs to declare, that If JESUS was not himself JEHOVAH, he was the greatest blasphemer, &c. that ever appeared in the world; yea, worse than Simon Magus, or Mahomed; which is awful, look at it which way you will. May the LORD teach him better, and pardon his wickedness, if it be his sovereign will.—He says JESUS is JEHOVAH; but he is deceived—for there is but one GOD, and JESUS is his SON—One JEHOVAH, and JESUS is His CHRIST, or anointed;—one
eternal

eternal, invisible God, and Jesus is His image. But that Author's learning—of which he seems to have some share—and the applause he has met with from hypocrites who can flatter and deceive; and from the simple, who, instead of trying and proving all things, by the Word of God and Christian experience, are prone to believe every word the learned, the applauded, and the multitude, say, I say, flattery and applause together, it appears to me, have filled the man with so much conceit of his own abilities, that professing himself to be wise, he, in many things has manifested his weakness; and I may add, his perverseness—As a proof of what I say, I shall refer my readers to a note in page 134, which reads thus:

“ There is a remarkable text, which in general, does not seem correctly understood. Of Him, (the whole Godhead) *are ye in Christ Jesus*; i. e. “ Ye are saved by the Grace and Love of the three Persons in *Jehovah* through the Mediation of the GOD man,” *who of GOD, or from the Godhead in which he exists as a Person, is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption; that, according as it is written, he that glorifieth, let him glory in the LORD.*”

Thus far that learned man, displaying his abilities as a critic, and an expounder, to make that remarkable text plain, which he says, in general, is not correctly understood.—But I defy him, or any other man, to understand it as he has wrote it; or to put any determinate sense whatever, upon what he has wrote, and given as the meaning

meaning of the passage—but it was plain, and easy to be understood, as the Apostle wrote it—before his ambiguous, unintelligible paraphrase, had obscured and darkened the sense.—The passage itself, reads thus: But of him, are ye in CHRIST JESUS, who, of God is made unto us wisdom and righteousness, and sanctification and redemption, (1. Cor. 1. xxx.) 1st. The wisdom of God is manifest in CHRIST in the plan and works of our redemption.—(Ephes. 3. 3.)—God has filled CHRIST as our head, with the Spirit of wisdom,—(Isaiah 11. 2.)—and in him, as the head, sound wisdom is laid up for the righteous, chosen in him—(Prov. 2. vii.)—And the same Almighty power is manifest in the creation of our souls, in CHRIST JESUS—(Ephes. 2. xiii.)—and will be also manifest in the resurrection of our bodies, through CHRIST; which God wrought in him, when he raised him from the dead, and set him at his own right-hand.—(Ephes. 1. xii. xx.)—Therefore CHRIST is made unto us, wisdom—The wisdom of God and power of God unto salvation.

2d. CHRIST in union to, and in the form of God, was free from all law; but was made under the law, fulfilled it, honoured, and magnified it; and is the end of the law, for righteousness, to every one that believeth (as I have in various parts of my book plainly shewn)—and we are made the righteousness of God's law in him; therefore, he is of God, made unto us, wisdom and righteousness.

3d. God the FATHER sanctified, or set apart the Elect in CHRIST JESUS, from before the world began,—

began,---(Jude 1. veric.)---And in his holy and spotless nature, they are looked upon spotless, unblamable, and holy,---(Col. 1, xxi.)---For we are sanctified, through the offering of the body of JESUS CHRIST; once for all,---(Heb. 10, x.)---and we are washed, sanctified, and justified, in the name of the LORD Jesus, and by the Spirit of our God.---(1. Cor. 6, xi.)---Therefore, he is, of him, made unto us wisdom, righteousness, and sanctification.

4th. He is the ransom, God provided, enriched with all blessings and grace, freely gave him; and all things in him—and accepted him as our surety and ransom.---(Job 32, xxiv.)---For the man CHRIST Jesus gave himself a ransom for many---and obtained eternal redemption for us; therefore, of him (the FATHER of mercies) are ye (loved, chosen, blessed, justified, sanctified, and accepted) in CHRIST Jesus; who, of God, is made unto us, wisdom, righteousness, sanctification, and redemption.

AND now let the reader judge, whether the comment I have put upon the text is not much more like the sense of the Apostle, than the criticism of that learned man.

BUT there is another thing I would likewise notice, from *Here Solitaria*, (which you call that most valuable and precious work), in page 105, and 106, it is written:

“Nor, as St. Jerom justly observes, is that frequent declaration of, *I am the GOD of Abraham, the GOD of Isaac, and the GOD* of

" of Jacob, without its meaning; but the three-
 " fold repetition intimates the Trinity; and the
 " reiteration of the same Name (ALEHIM) de-
 " notes the Unity of Substance.--(And in a note)
 " HIERON. *Com. in Mark xii. 26.* In addition to
 " this remark, we may observe—Those illust-
 " rious Patriarchs, so far as relates to the Office-
 " Characters of the divine Persons, afforded a
 " peculiar Type. Thus Abraham might repre-
 " sent the Personality of the FATHER, who with-
 " held not his only Son; and Isaac (generally al-
 " lowed to be a Type of Christ) shadows forth
 " that blessed Son of GOD, who, unrepining
 " and unreluctant, offered himself without Spot
 " for the Sins of his people; and Jacob (literally
 " translated, the Supplainer) points out the pow-
 " erful Agency of the HOLY SPIRIT, &c." —
 Thus far that learned man,

To which I answer, The whole of this com-
 parison, is a degrading falsehood; and contrary
 to the Word of God; for the LORD JESUS CHRIST
 explains the repetition of, the name God of Abra-
 ham--the God of Isaac--and the God of Jacob to
 mean, that HE (not they, a Trinity of Divine
 Persons)—but HE is not the God of the dead,
 but of the living; and his comparison of
 Abraham and Isaac, to typify the FATHER
 not sparing his SON, and the SON, unrepining,
 offering himself, without Spot for sins, when
 viewed in the light he represents it, is awful—
 He, by the SON, meant an infinite Divine Per-
 son, which another divine person, nominated—
 The FATHER, did not spare—which amounts in
 its plain literal meaning to this; one God delivers
 up another God to death—and the other God,
 nominated

ominated the Son, unreluctantly dies!—Awful, to be sure!—’Tis true, God spared not his own Son; but, that Son, was the Man CHRIST JESUS.

BUT I would observe further, That the Son was not included as a divine person, in the name ALEHIM of Abraham, the ALEHIM of Isaac, and the ALEHIM of Jacob; for Peter saith, The God of Abraham, and of Isaac, and of Jacob—the God of our fathers hath glorified his Son Jesus;—Therefore, the Son is a distinct person from the God of Abraham, &c. Besides, the Son died—for the Jews killed the Son of God, even the PRINCE of LIFE; but not the living God that raised him again from the dead and glorified him.—(*Acts* 3, xiii. xv.)—Therefore, you, and your excellent *Hora Solitaria*, are both in an error and delusion—for the FATHER was the God of Abraham, and of Isaac, and of Jacob—who promised of their seed to raise up a SAVIOUR, which was his SON.—(*Acts* 3, xxv. xxvi.)—as Paul declares, He saith not of seeds as of many, but as of one; and of thy seed, which is CHRIST.—(*Gal.* 3, xvi.)—therefore you do greatly err, not knowing the scriptures, nor the power of God.—(*Mark* 12, xxiv.)

BUT to proceed, in page 9th, your quotation reads thus:—

“ We are not to understand by the word Persons, when applied to the Godhead, some separate Existences of a different nature, but distinct Hypostasis in One nature.”

WHO

Who gave this man authority to call the eternal, invisible GODHEAD, distinct persons, or hypostasis?—Is there such words in the Bible--- Are they the wholesome words of our LORD JESUS CHRIST, who has told us, GOD is a Spirit; and that the FATHER is the only true GOD? If not, I conclude they are not fit to be applied to the GODHEAD---and the Author of those words, and you too, Paul declares, are proud---knowing nothing (about distinct Hypostasis)---but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men, of corrupt minds; who pervert the word of God, and misrepresent it as you have---and call men Arians---and then pronounce them damned, because they cannot swallow down those large words, Distinct Hypostasis,---Three Distinct Co-equal persons---a Trinity---GOD man---and especially the Personality of GOD the HOLY GHOST, by you so called.---These sort of words will not go down well with some persons; because, those expressions are not consistent with the Word of God; and when Job has been well tried, his taste can discern perverse things.---(*Job* 6, xxx.)---But damnation you will pronounce against us, though destitute of even one line, in the Word of Truth, as your authority for so doing.---(*1. Tim.* 6, iii. iv. v.)---But I shall not strive with you about words to no profit, if you chuse to use them. It is not to me that you are accountable---but I shall not use them, nor approve of them; but call them unwholesome words, used to puzzle and confound the simple. And I shall remain contented to say as the SON hath taught, the FATHER is the only true God, and God is a Spirit.

BUT

BUT I pass on again, Page 9th, your quotation reads thus:—

“The Persons in Jehovah, are equal in all their perfections and attributes; but with regard to the redemption of man. They are distinguished by their respective manifestations and operations.”—Vide that most valuable and precious work, Hora Solitaria, Vol. I. fol. 100.

THE whole of this is likewise an abominable error, if taken in the view he has set it forth.—By the persons in JEHOVAH, he means Three self-existent, eternal Beings, called by the names of the FATHER, SON, and HOLY GHOST; but in this he is also mistaken—the FATHER is the eternal GOD—the living GOD; and there is but one living and true GOD—the SON is the *Mediator* between GOD and us, and GOD is not distinct persons—for GOD is not Two nor Three, but One. But he says, the persons are equal in all their perfections and attributes. Let us try this assertion. The living FATHER hath sent me—and I live *by* the FATHER, saith the SON.—But the FATHER saith, I lift up my hand to heaven, and say, I live for ever.—(*Deut. 32, xl.*)—Saith the SON, I, of mine ownself, can do nothing.—With GOD, all things are possible.—Saith John, In the beginning was the Word—but, saith JEHOVAH, I am the high and lofty One, that inhabiteth eternity.—(*Isaiah 57, xv.*) My FATHER, saith the SON, is greater than I—My FATHER is greater than all.—I keep my FATHER's commandments.—But, saith Paul, GOD worketh all things, after the counsel of his own will.—Not my will, but thine be done.—CHRIST

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was crucified through weakness, but liveth by the power of GOD—As the FATHER hath life in himself, so hath he given to the SON to have life in himself—The head of CHRIST, is GOD—But who is the head of the eternal JEHOVAH—who is above all—in Him we live, move, and have our being—He filleth heaven and earth—the heaven of heavens cannot contain him.—(*Jer.* 23, xxiv.—*1. Kings* 8, xxvii.)—Then all he has said about *their* equality is false.

BUT again, saith he, They are distinguished, by their respective manifestations and operations.—Let us try this also by the Word of Truth,----There are diversities of operations saith the Scriptures, but it is the same GOD, even the FATHER, that worketh all in all.—The FATHER choose us, and loved us, in his SON; and blessed us; and predestinated us unto the adoption of children, to himself by JESUS CHRIST. The FATHER gave us his SON—and so loved the world, as to give his SON—and all that the FATHER giveth him, shall come to him---for all shall be taught of GOD---and all that hear and learn of the FATHER, come to the SON--for the FATHER draweth them and the FATHER for his great love, werewith he loved, even when we were dead in sins, quickened us together with CHRIST---By grace we are saved; but it was GOD the FATHER, who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose; and grace given(of GOD) in CHRIST JESUS, before the world began. The FATHER hath made us meet to be partakers of the inheritance of the saints, in light,—the FATHER hath delivered us from the powers of darkness, and translated us into the kingdom of his dear SON—in whom
we

we have redemption, through his blood—the forgiveness of sins—The FATHER of his own will, begat us, through the word of truth—pardoneth, justifieth, and sanctifieth us, by his Spirit; and the precious blood and righteousness of his SON—The FATHER keepeth us, by his power, through faith, unto salvation.—In short, though there be diversities of operations, it is the same God worketh all in all. To which I add, Now the God of peace, that brought again from the dead our LORD JESUS, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will;—working in you that which is well pleasing in his sight, through JESUS CHRIST—to whom be glory, for ever, *Amen.* (*Heb. 13. xx. xxi.*)

AND, If any man come unto you, and bring not this doctrine—receive him not into your house—neither bid him God speed—for he that bideth him God speed is a partaker of his evil deeds!—For the FATHER is the only true God—and the SON is the *Mediator* between God and men; and if any man transgresseth and abideth not in the Doctrine of CHRIST, he hath not God—And the Doctrine of CHRIST is this:—The FATHER is the only true God—and that none come unto the FATHER but by CHRIST; therefore, If any man declares any one to be the true living God, besides the FATHER, he transgresseth and contradicteth the Doctrine of CHRIST—Receive him not into your house, nor bid him God speed.

AND again, If any man declare CHRIST is the true living God, he thereby denies CHRIST to be

the *Mediator* between GOD and men ; therefore, he transgresseth and abideth not in the Doctrine of CHRIST, he hath not GOD ; for CHRIST is the way, truth, and Life ; none come unto the FATHER but by the SON—Therefore, Receive him not into your house—nor bid him GOD speed—The SON is an advocate with the FATHER—and If any man deny it, and say that CHRIST is the true GOD, he contradicts the text—and, If any man come unto you, and call the HOLY SPIRIT of GOD, GOD the HOLY GHOST, tell him he is a liar—There is no such words in the Bible—The HOLY SPIRIT is the SPIRIT of GOD.—But if any man abideth in the Doctrine of Christ, he hath both the FATHER and the SON—and this is, life eternal, to know the FATHER, who is the living GOD—the only true and only wise GOD—and JESUS CHRIST, the SON of GOD, the *Mediator* between GOD and men, whom he hath sent—and if any man bring this Doctrine, Receive him into your house ; for, remember, the words of CHRIST—whosoever, therefore, shall be ashamed of me, and of my words, (and hide and conceal their meaning in this, generation, of him shall the SON of man be ashamed when he cometh in the glory of his FATHER, with the angels (*Mark 8. xxxviii.*) And he that heareth you, (saith CHRIST to his Disciples) heareth me ; and he that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me.—(*Luke 10. xvi.*)—He that receiveth you receiveth me ; and he that receiveth me, receiveth him that sent me.—(*Mark 10. xl.*)—Therefore, receive such who fear GOD, and know his salvation—and preach One GOD, the FATHER—and one *Mediator*, the SON ; and likewise declare the HOLY GHOST, to be the Spirit

Spirit of the one, only true, living God.—(2 Cor. 3. iii.)—And he that abideth in the Doctrine of the anointed of the FATHER, hath both the FATHER and the SON—And hereby we know that we dwell in him, and he in us : because, he hath given us of His Spirit, and whosoever shall confess, JESUS is the SON of GOD, GOD dwelleth in him, and he in GOD.—(1 John 4. xiii. xv.)

AND I conclude my brief answer to your Pamphlet, by saying, May the LORD (If thou art one of his) deliver thy mind from confusion—thy heart from ignorance and error—thy spirit from pride, hypocrisy, and rebellion ; and root out of thee, all prejudice which is wrought in thy heart by human tradition—and fed, and nourished in thee, by the clammer of men---ignorance and superstition---and bring thee to receive the ingrafted word of the alwise GOD ; which is able to save the soul—so prays thy faithful, and undissembling Reprover.

END OF THE SECOND PART.

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A
G L A S S ;

IN WHICH MAY BE VIEWED, THE
ATHANASIAN and HUTCHINSONIAN
Trinitarian Scheme.

GOD is ONE—*Gal. iii, 20.*——GOD is a SPIRIT—*John iv, 24.*

ONE GOD the FATHER above all—*Eph. iv, 6.*

JESUS is the CHRIST, the SON of GOD—*John xx, 31.*——

THE only begotten SON—*John i. 18.*

THE SON of the FATHER, in Truth and Love—2 *John 3 Verse.*

IT shall come to pass in those Days (saith GOD) I will pour out OF

MY Spirit—*Acts ii, 17.*

THE Spirit OF the living GOD—2 *Cor. iii, 3.*——

Therapeutic Schemes

THE
GLASS, &c.

READER,

THE following remarks are respecting the different sentiments of Trinitarians, shewing how they differ one from another, and how both parties agree in pronouncing all damned, that do not faithfully believe in the confusion of them both. And as Trinitarians in general breathe out hell and destruction, against all who differ from them, I have therefore published the following, to shew that it is impossible for a man to believe them both to be right—for what one sort believe and vindicate, the other as strenuously oppose and deny; and yet, on both parties it matters not to them, what a man's experience, life, walk, and conversation be—for if you deny their nonsense and self-contradiction, they make no hesitation, but immediately pronounce damnation against you, as

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an heretic—whereas it is impossible for a man to believe them both;—and if you take the Hutchinsonian's part, then the Athanasians cry, without all doubt, you shall perish everlastingly; because you do not keep their pure and undefiled creed, and faithfully believe in a scene of self-contradiction.—And if you take part with the Athanasians, then the Hutchinsonians reprobate you—so that they pronounce destruction against each other, and every one else, whose eyes the LORD has opened to see the confusion they were in—and purged their hearts from Popish superstition and rage; and brought them to receive the ingrafted word with meekness; which is able to save their souls.

BUT you will say to me, wherein is it that these two sorts of Trinitarians so much differ?

Answer. The greater part of Trinitarians believe, as the Athanasian Creed—which sets forth something like a succession of gods, one eternal God and two derived ones: Thus the FATHER is God of none, say they—neither made, created, nor begotten;—then of course, he must be eternal, and underived; which is true, when spoken of the one eternal God, even the FATHER, the high and lofty One, that inhabiteth eternity—whose name is Holy.

Secondly: SAY they, The SON is God—not made nor created, but begotten—so, of course, a begotten derived God, or else not begotten (as to his personal existence) at all.—And let it be which way it will, there are two Gods set

forth

forth according to the plain sense or meaning of words used by them.

Thirdly: SAY they, The HOLY GHOST is GOD—not made nor created, nor begotten; but proceeding (*i. e.* issuing forth, or rising from an original cause; according to the sense or meaning of the word, proceeding) of the FATHER; and SON which is the third GOD, proceeding out of the other two—which is a succession of gods, one of another. But I would have the reader observe, that according to them, the HOLY GHOST was not in being, till after the FATHER had begat the SON; for, say they, The SON is GOD, of the FATHER alone; but the HOLY GHOST is GOD of the FATHER and the SON.—But the Word of the LORD informs me, that the SPIRIT of GOD is eternal, even as GOD himself is eternal.—(*Heb. 9, xiv.*)—But the SON of GOD is the first-born of every creature—the beginning of the creation of GOD.—But notwithstanding the SON and the HOLY GHOST, both being GOD, one of them of GOD the FATHER alone, the other of GOD the FATHER and the SON—yet, say they, There is but one GOD. What self-contradiction! Three GODS, and yet, but *One* GOD—One GOD, and yet Three GODS! One of their GODS, begotten and born, and yet he was eternal and underived, say they; and another proceeded of the FATHER and the SON; and yet, all Co-eval, Co-eternal, and Co-equal! What a scene of self-contradiction!

BUT, say they, It is a Divine Mystery. That I deny:—for the word of GOD declares, That GOD is a Spirit—-and that GOD is one; but never

says, nor means, that God is Three Co-equal Gods---and yet, but one God. The scriptures know of no such nonsense.---But that your system is such a Mystery, that you, nor no one else, will ever be able either to understand it or to make one part agree with the other, is what I firmly believe—and I defy any one to shew me a book that has ever been wrote in vindication of the Doctrine of Three Co-equal Divine Persons in the GODHEAD, wherein each person is all through their work, spoken of as the immutable, just, holy, glorious, and eternal, invisible Gop.—And at the same time, the Gospel Doctrines of free salvation, by grace, through the life, death, resurrection, and intercession of the SON of GOD, maintained, vindicated, and set forth in a scriptural light—No: These things can never be made to agree with each other, and stand together; for as one is vindicated, the other is denied—and as one is maintained, the other is destroyed—the Trinitarian system overthrows and contradicts itself—for, if there be Three Co-equal Persons, and each Person Gop, neither of those Persons is the *Mediator* between themselves, and men; and if either of the Three is a *Mediator* between the other Two persons and men, then it follows of course, that he who is the *Mediator*, is not God; but a person that stands between Gop and us; and further, if each person is equally the Just and Holy Gop, neither of those divine and immutable, just persons, dies to make satisfaction for the creatures sins; but must, as the immutable and Just Gop, receive satisfaction, made to himself, or he cannot be just in the pardoning and justifying of ungodly sinners;—and if either of the Three persons die,
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to make satisfaction to both, or either of the other Two, that person who becomes subject to the law, and suffers and dies under the sentence of another, is not, by nature God, but a person distinct from him, who obeyed the law of God—suffered for sinners, as a just and innocent person, to make satisfaction to him who is JEHOVAH, the eternal and just God. And as you say, none but an infinite person, could work out a righteousness for sinners, and make an atonement for sin—I ask you, who is truly and properly infinite, but God? And did God suffer to make an atonement to himself, or did one infinite person, or God, make satisfaction to another God, or personality of God? If so, Who made satisfaction to the other infinite persons;—or, what infinite person is there, that could make satisfaction to the Three Divine infinite Persons?

IN short, according to your scheme, there can be no salvation at all—for, an infinite divine person, who is truly and essentially JEHOVAH, can never pardon sin, without perfect satisfaction made to him, for the transgression of men; and none but an infinite person, say you, can make satisfaction for sin.—Then there is no satisfaction made at all; for there is not another divine, infinite person, distinct from JEHOVAH, to make satisfaction unto God.

AND I would observe, further, Redeemed sinners have no access to God, but in, through, and by, a *Mediator*—by the *Mediator*, as he is the center of union and peace, between God and men, *through* the satisfaction and intercession of him, as our high priest, and *in* him; as it is in him

him we are accepted, and stand holy and without blame, before God in love;—and it is only in him, God stands related to us as a FATHER and covenant God; and in him only, are we blessed—and *by* him, as the SON of God, we are adopted; and through the *Mediator* we have an access to God, but no way else.—Therefore, if each person, viz. FATHER, SON, and HOLY GHOST, are divine persons, they must be ever approached by a *Mediator*.—But what *Mediator* have we between us, and the SON, or the HOLY GHOST? Paul saith, through him, CHRIST JESUS, we, both Jews and Gentiles, have access, *by* one Spirit, unto the FATHER—(*Ephes.* 2, xviii.)—but not the least hint either there or elsewhere that we have access to the SON through any, or to the HOLY GHOST, by any; and the reason is plain; the HOLY GHOST, is not a person distinct from God—nor is the SON a divine person, distinct from the FATHER, as I conceive I have indisputably proved; but he is the man CHRIST JESUS, the *Mediator* between God and men; and the FATHER communicates, of his own divine Spirit unto us, in the name of his SON, who is our advocate with the FATHER; therefore, the FATHER is the one eternal JEHOVAH, and JESUS is the anointed SON of the one living, and only true God, and of God alone; and the HOLY GHOST is of the FATHER, as the eternal source and efficient cause of all things, of the SON as the head of the church, and *Mediator*; so proceedeth of the FATHER and the SON, to every living member of the church.—(*Rev.* 22, i.)—But the FATHER being eternal of none; and the SON being begotten of the FATHER alone; and he HOLY GHOST proceeding from the FATHER
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and the SON, can never be made to agree with the notions of men, viz. That there are Three Co-equal eternal Persons; and yet, two derive their Being of the first, in succession, one after another; but from hence cometh their perpetual theme—The first, second, and third Persons in the GODHEAD, or in the Trinity—or as a late writer of note, among these sort of Trinitarians, observes—There is Paternity in the FATHER—Filiation in the SON—and Spiration in the HOLY GHOST---and yet, say they, they are Three Divine, Co-equal Persons---Co-eval and Co-eternal,---which is complete contradiction.

BUT I would have these men, who effect to be wise above what is written, know that the GODHEAD is eternal, and immutable; and is neither capable of generation, succession or multiplication of Divine Personalities in itself—nor is GOD two or three persons, but One; and CHRIST is his express image—but the image of GOD, is not truly GOD himself; for if so, he would cease to be the image—for GOD is never said to be the image of the SON, or the image of himself; but CHRIST is the image of GOD. And so much for the first sort of Trinitarians.

AND I now pass on to the other sort, who strenuously oppose the former; and reprobate their notions of the Personalities in the GODHEAD, believing them to be contradiction to themselves, and inconsistent with either truth or reason; for, if any being be made, created, or begotten, and born, he is not eternal and underived—nor can be;—and if eternal and underived, he was neither made, created, begotten, nor born,—
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nor can be—Self-existence and dependence, can never be applicable to one and the same person—nor can the doctrine of the generation of the Son of God, and eternal underived existence, stand together in CHRIST's own person—the one denies the other; and this the Hutchinsonian Trinitarians were aware of—therefore they invented to themselves, a new set of notions, in order to support their Doctrine of the Trinity; and the co-equality and self-existence of each person in the Trinity—which are as contrary to the bible, as light and darkness; and are as follows: They believe there are three eternal; un-originated, self-existent, underived, Persons—and that each person is JEHOVAH, in the communion and union of the one eternal nature of God—and, that neither of the persons, was either begotten, born, or proceeded one of another, (as the other sort believe)—but that each person is eternal and underived.—So that they deny that the FATHER is in the true and proper sense of the word, the God and FATHER of our LORD JESUS CHRIST, only named so.

Secondly: They deny that the LORD JESUS is the SON of the FATHER in truth and love—(2 John 3d verse)—as begotten of God alone, so his SON, and only heir of all; but they hold that he is a SON, by office; and as he is united to human nature.

Thirdly: They deny that the HOLY SPIRIT is the Spirit of JEHOVAH, as proceeding from the FATHER, to the SON, as our head and of the SON to his redeemed People, (as I have before shewed) or
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as included in his own eternal person; and is spoken of in scripture, as the power—(*Rom.* 1, xx.—*Hebr.* 9, xiv.—*Mat.* 12, xxviii.—*Luke* 11, xx)—and wisdom—*Isaiah* 40, xiii—*Rom.* 11, xxxiv.—*Jer.* 10, 12,)—and omnipresence of God.—(*Psalms* 139, vii.)—And as such is the spirit and power, and wisdom of God. But they believe, that the HOLY GHOST is GOD, or JEHOVAH, distinct from the FATHER and the SON; but is in a covenant or official sense, called the HOLY SPIRIT of GOD—so that they deny all the relationship, which Doctor Gill, and others plead for, as subsisting between the three supposed persons in the GODHEAD; but believe the names, FATHER, SON and HOLY SPIRIT, to be three œconomical, covenant, or official names, assumed by the three JEHOVAH's; as answerable too, or expressive of their distinct offices and works, in the œconomy of man's salvation—and the whole of their system amounts to, either Tritheism or Sebellianism.—But, on both hands, they represent God as making a false revelation of himself to man.

FOR GOD the FATHER declares that JESUS CHRIST is his only begotten and well-beloved SON in truth and love; but they say he was only named so—and the SON worshipped the FATHER, as his GOD and FATHER—and over and over again testifies, that God was his FATHER, and that he was his SON—and God speaking of CHRIST, says, Behold my servant whom I uphold---mine elect, in whom my soul delighteth.---Then he adds, I have put my Spirit upon him---And again, saith the SON, the

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Spirit of the LORD God is upon me, so that the HOLY GHOST is the Spirit of God, and CHRIST is his only begotten SON.

THESE are the plain declarations of the Word of GOD; but, if I believe them according to the plain and obvious sense of the words, the Hutchinsonian sect deem me a deceived man.—For they deny (as before observed) that the Spirit is the Spirit of GOD, as before described, but, according to their own whims, they contradict the supposed official name, and call the Spirit of GOD, GOD the HOLY GHOST—as the compiler of the Pamphlet I have answered—and JEHOVAH, the HOLY GHOST, as HORÆ SOLITARÆ—Vol 2nd page, 5, 6, 7th.—For they both, as well as the late deceased Mr. *Romaine*, are of the Hutchinsonian party—Mr. *Romaine*, now he is got to heaven, made perfect in knowledge and delivered from all confusion, and his high church bigotry—he is content to love, honor, and adore one living GOD, the FATHER, that sitteth upon the throne, and the LAMB that was slain, and no more.

BUT again, to make short of their unscriptural notions—they believe the names FATHER, SON, and HOLY SPIRIT, are merely official; and as they stand in relation to us, but not to one another—(as Doctor *Gill* and others, zealously plead for) but are arbitrarily called by the names of FATHER, SON, and HOLY GHOST, without any controul, inferiority, or superiority, begetting or proceeding, as to their own personal existence, and the FATHER say they, might with as much truth and propriety be called the SON, and the SON the FATHER, and the HOLY GHOST, either the FATHER or the SON, as be called as they

they are, had it been the will of the Divine persons to have been so called.—For, say they, each person is JEHOVAH, in the one eternal essence; which is, as plain as words can express it, three eternal JEHOVAH'S—for if there be three eternal Persons, and each person JEHOVAH, there must be three JEHOVAHS—and if not so, it is, according to them, one JEHOVAH bearing Three official characters in himself, and towards his creatures;—which is the unmeaning creed of a Sebellian--- But which to call these Hutchinsonians, Tritheists or Sebellians, I cannot tell which of the names would be most just or proper; because, at times, they write and preach as though there was no person in the GODHEAD but JESUS CHRIST; and that he is both GOD and *Mediator*---the GOD man, JEHOVAH JESUS, and the only wise GOD our SAVIOUR; and the just GOD, and a SAVIOUR---and besides whom, there is no GOD; which passages and names they apply to CHRIST, which is the sentiments of a Sebellian—At other times, they speak of the HOLY GHOST, as JEHOVAH alone, and GOD himself, as though there was no person in the GODHEAD but he---but they take all the care they can, never to apply the name, GOD himself, to the FATHER; who in, and of himself, hath a right, by nature, to that name, exclusive of all others; for he is called the one living and only true GOD---and there is one GOD, and none other but he.

AND these Hutchinsonians, when they go to prayer, must, according to their own creed, pray to three JEHOVAHS---First to one and then to another; or else pray a little to one GOD, by

his name FATHER, and then drop that, and pray to him in the character of a SON ;---and then in the character of the HOLY GHOST---so pray to one GOD in three characters, or to three Distinct JEHOVAHS, bearing three official names of FATHER, SON and HOLY SPIRIT.

BUT further, if any man believes there are Three Co-equal Divine Persons, they ought to honor one as much as another ; so pray to one as much as another ; and praise one as much as another ; and speak of them always, as the just immutable God, equal to each other ; or else all their noise about Three Co-equal Divine persons, and each person JEHOVAH, except they honor each person distinctly as JEHOVAH, only serves as a reproach to be cast upon themselves, for professing to believe there are Three Co-equal Persons, or JEHOVAHS--and not honor them with equal honor---and let any man hearken to any of these Trinitarians in prayer, in the pulpit, and they will seldom hear them pray to any, save the FATHER, but as they begin to preach, positively declare all will be damned that do not honour the SON with equal honour to the living God, though they themselves, perhaps, never mentioned his name, except at the conclusion of their prayer, to let their audience know they believed the SON was in existence ; and as to the HOLY GHOST, though they speak of the Spirit, as a person distinct from God, yet they seldom speak of him as the just God ; or honor him in their prayers as a person—and all their noise about their Trinity of Divine Persons, is little else but a scene of inconsistencies—and the preachers, like the Pharisees of old,

old, bind grievous burdens upon men's shoulders, that they are never able to bear—but they themselves, will not move them with one of their fingers—(*Mat. 24. iv.*)—And many simple souls who constantly sit under Trinitarian preachers, are frightened, as I was, into the belief of the Doctrine of the Trinity, as generally taught by men; and deludedly and superstitiously think, (as I have done) that none can be saved that deny it; though they themselves are always in confusion and distress about it; or else, in a state of carelessness, and never consider what they believe, what they hear, or what they worship; and if they do, they can as soon worship three divine persons, and each person God, using their own phrases without dividing the substance, or confounding the persons, as they can rise the dead.—Dost thou think I tell thee a falsehood? Then go now, upon thy knees, and prove me a liar if thou canst. (*i. e.*)—If thou believest the HOLY GHOST to be a person distinct from the FATHER and the SON; so GOD the HOLY GHOST distinct from them both—pray to him as GOD, distinct from the FATHER and SON, and while thou art at prayer, think where FATHER and SON are—and what kind of worship thou ascribest to the HOLY GHOST—what *Mediator* thou worshipest him by—and upon what president, precept, promise, or commandment, in the Word of GOD, thy worship is grounded—and if thou canst worship Three Distinct Persons, and each person as the living GOD by a *Mediator*, without confusion and error in thy mind, and without conceiving of three GODS in thy imagination, thou hast proved me a liar; but not till then; and as to thy saying there are
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three Distinct Persons; but only one God, is saying thou knowest not what—and, in effect, denying there is a God at all.—For if there be three Distinct Persons, and but one God, then each of those persons are but a third part of that God, at most—so neither of them perfectly God; and indeed, all the Trinitarian Authors that I have ever yet read, always speak of three absolute Gods, or else of one God existing and acting in three parts, as distinct from one another, as three distinct angels. Thus Mr. *Mesnard*, in his letter to me, respecting the SONSHIP of CHRIST, when speaking of the baptism of the SON of GOD, in the river Jordan, says, “The Trinity of Persons in the GODHEAD are expressly mentioned—the FATHER is speaking from heaven, saying, This is my beloved SON; while at the same time, the Spirit of GOD is descending upon him like a Dove.”

Thus far that learned man, representing Three Gods, or one GOD in Three Parts—one GOD or one part of GOD, in human nature, coming out of the River Jordan—another GOD, or another part of GOD, speaking from heaven—and the third GOD, or the third part of GOD, descending in the form of a Dove upon that GOD or part of GOD, which he supposes dwelt in human nature. Any one that hath eyes, may see, from those few words, what carnal, mean, confused notions that man hath of GOD.

AGAIN, Trinitarians, to prove Three Divine Distinct Persons in the GODHEAD, fly to the Gospel of John; where it is written, That the SON promised his Disciples to pray the FATHER, and he

he should send the HOLY GHOST. Now, say they, Here is Three Distinct Persons clearly spoken of:—The SON, a distinct person, prayed to the FATHER, to send the HOLY GHOST, who must be, say they, a distinct person from the other two; because prayed for by one, and sent by the other.—But what is called sent, in *John* is called shed forth and poured out, in the *Acts* of the Apostle; therefore, proveth nothing for you, respecting the Spirit being a distinct person from God:—For there is but one God, and Jesus is the SON of that God; and the HOLY GHOST is the Spirit of God; therefore, neither of them are essentially God, distinct from the FATHER; But your Trinitarian notions are these: The FATHER to whom the SON prayed, is God—or one person of God—the SON who prayed, is God—or a person of God praying to the other; which, according to you, is one part of the GOD-HEAD, praying to the other, to send a third person.—But what gracious man dare to assert, that when God giveth him a measure of his Divine Spirit, that one GOD, the FATHER, giveth him another GOD, the HOLY GHOST; or that one person of the GODHEAD, giveth to men another personality of the GODHEAD.—Strange confusion to be sure.—But some speak of Three Distinct Gods in plain language, performing three distinct works; but only one of the three are spoken of as the just God.

Thus Mr. *Hacker*, in his letters to Mr. *Huntington*, page 34th, says, Your sentiments respecting the entangling power of the law over the believer, implies an impeachment of the effectual Work of God, the spirit on the heart, (that

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is one GOD at work on the heart.) *Secondly*, Or, of the complete work of GOD the SAVIOUR on the cross. There is a second GOD, who hath completely finished his work on the cross; so he is gone to rest. *Thirdly*: Or of the everlasting love and justice of GOD, the FATHER. There are as plain as words can express it, three GODS held forth, performing three distinct works; but the FATHER only is spoken of as the just GOD.—But Trinitarians in general, speak of Three Persons and one GOD. And to worship either of the supposed persons, is to worship a third part of GOD;—and when they, in their imagination, have united the three parts together, they have lost the distinctions of persons—so that they are always in confusion;—and if either of the persons is GOD in himself; and by, and of himself alone, there is no more—for there is one GOD, and there is none other but he; and that GOD is the FATHER, who is GOD himself—and JEHOVAH and GOD alone—(*Nebe.* 9 vi.—*Psaln* 86 x.—1. *Thes.* 3, xi.)—without any other;—and therefore he is the only true and living GOD.

BUT, I would here take notice of an argument, which strikes my mind, that is commonly used by the Trinitarians, in behalf of their notions of three Distinct Persons in the GODHEAD; not that there appears any force, truth, or sense in the argument; but as it is often held forth and believed as something very weighty, I shall take notice of it; and indeed any thing will go down with them, in behalf of their Trinity of Co-equal Persons.—If a man will compare the eternal, invisible GOD, who is a Spirit, to three blades of grass, growing upon one stalk, it is
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looked upon as a very striking and just comparison, though it sets forth the Almighty, under the absurd notion of gross substance, and the vegetation of herbs;—and some say, there is light, heat, and splendor in one sun, yet there are not three suns, though we can distinguish between the properties in that sun—so there are, say they, Three Persons in one GODHEAD, FATHER, SON, and HOLY GHOST yet the Three Persons, are not Three GODS, but One:—to which I answer, the comparison is neither pertinent nor just, because, if there be those three properties in one sun distinguishable, yet they are not three distinct suns in one; they are only properties of one and the same sun, and take away the light, glory, or splendor of the sun, and it is no more the great luminary to rule the day—take away the genial heat, and the spring and fruitful seasons of the year, which are produced of God by it, must cease to be, for it is set for seasons, as well as light—take away the scorching quality of fire that is in the sun, which at times, burns up the grass and herbs of the earth; and its vehement heat would no more cause a rebellious Jonah to faint—(*Jonah* 4, viii.)—for, it would be no more a sun, for the properties of that glorious luminary constitute that sun to be what it is. But the distinction you strive to make in the GODHEAD is this, that there are three distinct persons, and each person by himself God—and yet, but one God, which is contradiction; but if you were to say, the omnipotence, immutability, immortality, immensity, omnipresence, and omniscience of God, with every other perfection, or attribute of the divine nature, are but one eternal, underived, infinite, JEHOVAH,

there would be truth in what you say, and you may with as much truth and propriety, call these attributes of the GODHEAD distinct persons, as call the Spirit of God a distinct person from God, or when it is said, the seven Spirits of God, which are before the throne, or that rest upon the Lamb that was slain, you might with the same propriety say, the seven Spirits mean, seven distinct persons, from God, whose seven Spirits they are, as to say, the holy Spirit of God (which so efficaciously operates in man) means a distinct person from God.—It is true, God is compared to light and fire, and life and love, &c.—But what can I compare light or fire to, but to itself—or life, but to life itself—even so it is written of the Almighty invisible JEHOVAH. To whom then will ye liken God, or what likeness will ye compare unto him.—(*Isaiah 40, xviii.*)

BUT to the argument at first proposed under the law, no man was to be put to death, at the mouth of one witness—but at the mouth of two witnesses, or three witnesses, he that was worthy of death, was to be put to death—(*Deut. 17. vi.*)—From which they draw this inference, If there be not Three Divine Persons in the GODHEAD, there can be no judgment—for at the mouth of one witness no man is to be put to death—to which I answer, man is often bribed by gifts—(*Exod. 23, i. viii.*)—and self interest, partiality, or malice, do often influence men to bear false witness—a person in partiality will often countenance a man in evil, and another in malice—and envy will condemn the innocent, like the Jews condemned CHRIST—and some like Job's friends, in ignorance, condemn others—

others—or else, for self-interest, like the suborned men, bore false witness against Stephen—(Acts 6, xi. xiii.)—or, as the false witnesses caused Naboth to be stoned to death—(1. Kings 21, xiii.)—From these causes, false witnesses and unjust judgment often enter; therefore, to prevent it, the LORD ordered that at the mouth of one witness, no man should be put to death.

BUT what doth all this prove for a Trinity?—Is not the alwise and just God a sufficient witness of himself, to condemn the wicked, and justify the righteous.—The testimony of Jehoshaphat the king, upon this head, when giving advice to the judges, and cautioning them against all unjust proceedings, is thus, And he said to the judges, take heed what ye do, for ye judge not for man, but for the LORD, who is with you in the judgment—wherefore, now let the fear of the LORD be upon you; take heed and do it, for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.—(2 Chron. 19, vi. vii.)—And again, saith the LORD, (not we) but I will come near to you, to judgment, and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of Hosts.—(Malai. 3, v. and James 5, iv.)—But again, CHRIST was made under the law, and was made sin; and died under the curse of the law; but he died at the mouth of one witness, even of God—for he was delivered according to the determined counsel and foreknowledge of GOD the FATHER;

therefore, there is no need of Three Divine Co-equal Persons to sit in judgment—but suppose three witnesses are needed, we can find them spoken of in scripture, who will sit in the judgment at the last day; for GOD the FATHER is one witness, and CHRIST his SON is another—and saith he to the Disciples, Ye shall eat and drink at my table in my kingdom, and sit upon thrones judging the twelve tribes of Israel.—(*Luke 22, xxx.*)—Again, Do ye not know that the saints shall judge the world.—(*1. Cor. 6, ii.*)—Thus you see, there are three witnesses if needed—but not Three Co-equal Divine Persons.

FURTHER, I would ask, Whether three judges are always needed to condemn a criminal; or whether three kings sit upon one throne, equal in honour, wisdom, and authority, in order to give sanction and authority to the law, and the sentences thereof, to justify or condemn? I never heard of such a thing: Did you?

BUT to conclude this argument: There is one JEHOVAH MOST HIGH—then there cannot be Three Co-equals; for where Three Co-equals reign, there cannot be in them one Most High; but, saith Paul, There is One GOD the FATHER above all—(*Ephes. 4, vi.*)—and he hath appointed a day in which He will judge the world in righteousness, by that Man JESUS CHRIST, whom he hath ordained—the saints shall be accessors in the judgment, and justify GOD and the LORD JESUS in all their ways; and thus it is written, We shall all stand before the judgment seat of CHRIST—for as I live, saith the LORD, every knee shall bow to me, and every tongue confess

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to God.—So then every one of us shall give an account of himself to God; let us not, therefore, judge one another any more, but judge this rather, That no man put a stumbling block, or an occasion to fall in his brother's way.—(Rom. 14. x. xi. xii. xiii.)

But to proceed, no one can worship God aright that doth not worship him as the Son hath taught: (*viz.*) In spirit and in truth; though some have been so ignorant, perverse, and blind, as to contradict the Son of God, and with an air of insulting consequence, tell us, that no one truly worshippeth God that doth not worship him as existing in Three Distinct Persons—though the Son declared, the true worshippers should worship the FATHER in spirit and in truth; for the FATHER seeketh such to worship him. But some of these Trinitarians, in their prophane and blind zeal, have called all idolators that follow the advice of the Son, as above; and call us the worshippers of a Deity of our own imagination.—May God pardon their wickedness—convince them of their ignorance—and by his Spirit, lead them to worship him, who is a Spirit, in spirit and in truth! But after all their harangue, about their Trinity, and of worshipping God in Three Distinct Persons;—they come to this conclusion, that no one can tell how God exists in Three Persons—then how can a man know how to worship God, in that mode of distinct existence, if he knows not how the mode of distinction is?—In short, you might write the following inscription upon all your altars: *Unto (You supposed Three) the Unknown GOD.*—And indeed, this you tacitly confess; for when any simple souls filled with distress and confusion

fusion about the Trinity, fearing they do not worship God aright—come to you, Trinitarian Preachers, under whom they sit for instruction, and ask how they are to worship Three Distinct Persons, and each person God, and yet but one God—conscious you can never answer them—to hide your own confusion, and to blind the judgement of the simple—and to still the enquiring mind in the Trinitarian confusion, you tell them, If they honour one Person, they honour them all—and if they pray to one they pray to them all, &c.

If that be the case, I defy you to prove that I dishonour the SON or the HOLY GHOST, according to your scheme, ye yourselves being witnesses; for I always pray, when I do pray, to the FATHER, as the living God, in the name of the SON—and if in praying to one person as the living God, is honouring the other two with equal honour to the FATHER; wherein is it (except in words) that I differ from you? But who told you, if we pray to one person, we pray to them all; or, who told you, if we honour one person, we honour them all?—Where did you learn that wonderful Solution, to blind and deceive the simple with?—Not in the Word of God I am sure—I read he that honoureth not the SON, (as the SON and sent of God) honoureth not the FATHER who sent him—but I never read he that honoureth one person as God, honoureth Three Persons in the GODHEAD with equal honour; or he that honoureth the FATHER as the living God, thereby honoureth the SON, as the living God; nor did any of you confused Trinitarians, that give your hearers or readers such blind advice,
ever

ever read, If you pray to, or honour one person in the GODHEAD, you honour Three Divine Persons with equal honour, or any thing like it, in any part of the Word of GOD; nor is your advice just, good, or true—for there is no Arian nor Socinian, if I understand their sentiments, but what will acknowledge GOD the FATHER as the one living and true GOD, which so far is right—but they blaspheme the holy and immaculate SON of GOD, in denying his conception, by the power of the HOLY GHOST, in the Virgin's womb; and also his existence with GOD, before the world began; and also deny redemption through his precious blood, and righteousness; and they likewise mock, ridicule and deny the transforming, regenerating, comforting and sanctifying operations of grace, which is experienced by all the justified, and adopted children of GOD; and they likewise deny that CHRIST is the head of the Church, and that the fulness of the GODHEAD dwelleth in the SON bodily; with various other abominable errors, as connected with the former.—But do they, by acknowledging the FATHER to be the living and true GOD, honour the SON in any sense whatever? No, but degrade his person, blaspheme his perfect righteousness, and all-sufficient atonement, and deny, either positively, or in effect, every gracious relation that the SON bears to GOD or to his people, and so deny the FATHER—for the FATHER (as I have in various parts of the foregoing Treatise shewn) only stands related to us as a covenant GOD and FATHER in his SON.—He, therefore, that denieth the SON in any gracious work which he hath done; or covenant character or relation that he bears either to GOD or us—he so far denies the FATHER—and honouring the FATHER

as the living God, is not honouring the Son as the living God—nor is your talking about honouring the Son as the true living God, either truly honouring the Son or the FATHER, not the Son—for you ascribe an honour to him which he never taught nor claims, because he is not the living God but the *Mediator* between God and men—not the FATHER, because you attempt to set up another God equal to him, and thereby deny him to be the one living and only true God—but the Son is to be honoured as the Son and *Mediator*, and the FATHER is to be worshipped as the one eternal JEHOVAH, of whom are all things, by his SON JESUS CHRIST our LORD, by whom are all things.—And I shall conclude with the words of the Apostle Peter, If any man speak, let him speak as the oracles of God—if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified, through JESUS CHRIST, to whom be praise and dominion, for ever and ever. Amen.

*F*ather of Mercies, I humbly Thee address
*I*n Jesu's worthy name, this Work to bless;
*N*othing but thy light, and all-constraining grace,
*I*gnorance, and prejudice of man, can ere erase;
*S*ubdue the froward, give the wounded peace.